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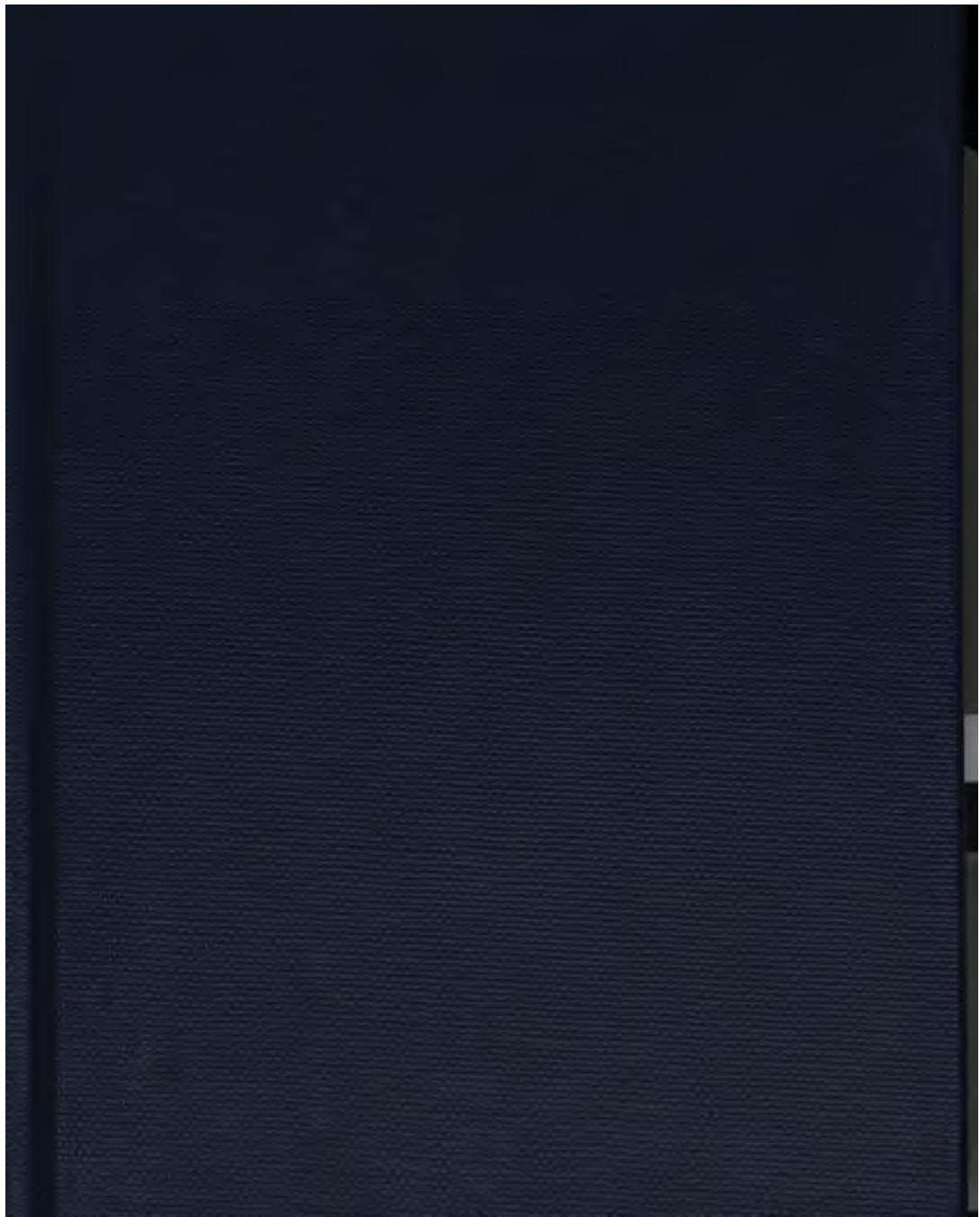
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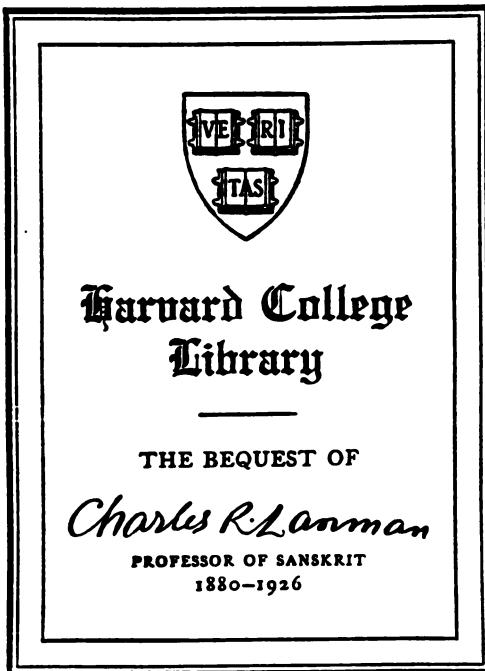




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11

AN EASY INTRODUCTION
TO
THE STUDY OF HINDÚSTÁNÍ,
IN WHICH THE ENGLISH ALPHABET IS
ADAPTED TO THE EXPRESSION OF HINDÚSTÁNÍ WORDS,
WITH
A FULL SYNTAX,

BY
MONIER WILLIAMS, M.A.,

OF THE UNIVERSITY OF OXFORD,
LATE PROFESSOR AT THE EAST-INDIA COLLEGE, HAILESBURY.

ALSO,
ON THE SAME PLAN,
SELECTIONS IN HINDÚSTÁNÍ,
WITH A VOCABULARY AND DIALOGUES,
BY
COTTON MATHER,
ASSISTANT PROFESSOR OF HINDÚSTÁNÍ AT ADDISCOMBE COLLEGE.

LONDON:
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P R E F A C E.

IT is no disparagement to the many good Hindústáni Grammars already published to say that a work like the following is needed at the present crisis. One effect of the recent outbreak in India must be to stimulate the study of Hindústáni, not only amongst civilians and officers, but amongst all the residents in our Eastern territories, whether men or women, learned or unlearned. No one can say to what extent the horrors of the Indian mutiny might have been mitigated, had a knowledge of the idiom of the country been more general amongst our fellow-countrymen. The simple fact, that so little warning of the coming treachery was received, and that its victims slumbered securely till the sword, which had been long hanging by a hair, descended on their heads, indicates a separation between the European and Asiatic races, such as could not have existed had the bond of language drawn them into closer association.

If we hope, then, not merely to retain India, but to avert a similar or perhaps a more general rebellion at a future day, we must endeavour gradually to remove the partition-wall between the races. Feelings of revenge and animosity are likely for a long period to embitter

our intercourse with the natives, and lead to still greater estrangement between the governors and the governed. God grant this may not last. It is no mere question of holding or abandoning our Eastern Empire. It is a question of life or death to the thousands of our fellow-countrymen resident in India. It is a question of honour or disgrace to every Englishman, whether abroad or at home. If we do not seek to know the people of India better than we have hitherto done; if, instead of respecting them as our fellow-men and fellow-subjects, we persist in despising them as a servile and inferior race, we cannot blame them if they also shrink from contact with us, or even if at a future day they should rise up and say, ‘We will not have these men to reign over us.’ Our material supremacy, if not founded on mutual sympathy, confidence, and good-will, will be little better than a tower built on sand, which the next storm must sweep away. We may make laws, administer justice, lay down railroads, develope the resources of the country; but unless we seek to know and understand the natives, unless we find in them something to respect, unless in our religious and social character we shew ourselves worthy of imitation, we can never expect any reciprocity of sentiment or esteem on their part.

The first step, then, towards a better understanding between us must be a better and more grammatical acquaintance with the spoken languages. Of these the most general is Urdú or Hindústání, the mixed and composite dialect which has resulted from the

fusion of Hindí, the idiom of the Hindús, with the Persian and Arabic of the Musalmán invaders. Hindústání is the regular spoken language of Delhí, Oude, and the mutinous districts; and is the common medium of communication between Musalmáns throughout all India. In fact, although properly the language of the North West, it passes current (like French in Europe) throughout Bombay, Madras, and Calcutta. It is, therefore, the best general dialect which can be learnt by persons who, about to proceed to a vast continent, are ignorant of the particular locality for which they may be destined.

The following pages are intended to make the acquisition of this language easy to all. In many respects, especially in the department of Verbs and Syntax, the present Grammar is more full than any that has yet been written; but the beginner, who may feel himself embarrassed by the redundancy of matter, may confine himself to the large type.

The distinctive feature of the book is the exclusive employment of English letters to express Hindústání words. The Oriental characters, those crooked and forbidding forms, which like a thorn fence block the avenues of approach to every Eastern language, deterring nearly all excepting students upon compulsion from attempting an entrance, are here absolutely discarded. Even the Oriental order of the alphabet is abandoned, and the Englishman about to commence the study of a strange dialect is greeted at the threshold by the familiar faces of his old friends

A B C D in their usual places. Let it not be supposed that, by adopting this method of commanding the study of Hindústání to all classes of Englishmen resident or likely to be resident in India, I underrate the value of a Grammar in the native character. On the contrary, I look forward to the time when the present work, if successful, may be transliterated into that character for the benefit of scholars habituated to its use. Meanwhile the student who prefers Hindústání words in an Eastern dress will find no lack of Grammars to his taste; and in the excellent Grammar of Professor Duncan Forbes the English and Oriental letters are judiciously blended. By confining myself in the following pages to our own familiar alphabet, my aim has been to compose a book ‘for all’—to construct, so to speak, a public conveyance for the convenience of Hindústání students generally.

Experience has convinced me that unless the eye is habituated from an early age to the Oriental method of writing, the difficulty of reading is rarely if ever quite surmounted, and creates a feeling of distaste, not to say of disgust, which is the chief reason why the great majority, who are not amenable to the exigencies of examinations, content themselves with a very loose and imperfect knowledge of Eastern languages. We know that even those who are taught to read English after maturity are seldom brought to read easily and fluently, and can rarely be made to take pleasure in what to them is always attended with an irksome effort. How much greater must be the diffi-

culty of familiarising the eye to Oriental alphabets may be readily imagined when, for example, the number of letters, simple and compound, in the Devanágarí is known to amount to nearly five hundred.

My object, therefore, in the present work has been, so to remove hindrances and difficulties that the most unstudious of Englishmen may be allured onwards to the acquirement of a correct and grammatical knowledge of Hindústání, such as every gentleman who pretends to superiority over the Hindús ought to possess. "The grand point is," as the father of Hindústání Grammar, Dr. Gilchrist, has observed in the preface to his Philology, "by some scheme or other to render the study of the most necessary Oriental tongues easy at first, that every learner, if possible, may acquire some taste for, and knowledge of their rudiments, to prepare him for proceeding with alacrity in his future career, instead of being harassed and disgusted at the outset with a strange tongue and a still stranger character at the same time. Were we to learn French through the medium of a new alphabet, I have little hesitation in saying that for thirty tolerable linguists in this language we should not have ten, and the same effects will be produced by similar causes in the acquisition of any other tongue, more especially in a country like India, where every thing conspires to enervate the body and mind of students who have not previously at home acquired a relish for the vernacular speech of the people amongst whom they are destined to sojourn. That the real pronunciation and inflection

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of words, with the general construction of Hindústání, are most obvious in the Roman character there can be no doubt; nor is there any thing to prevent learners from afterwards making themselves masters of whatever character they find most essential. Why then should the previous acquisition of this character be deemed a *sine qua non* to thousands, who may never feel the want of Oriental letters, but who from the want of an intelligible tongue may run the risk of losing their heads and injuring irremediably the interests of their countrymen?"

But although my main design in applying the English alphabet to the expression of Hindústání has been to make the language of Hindústán more attractive to Englishmen generally, yet other collateral advantages may flow from a plan which falls in with the system now being introduced into India by learned and devoted missionaries—I mean that of printing the Hindústání Bible and other books in the Anglo-Hindústání alphabet, as adopted in the following pages. Even Urdú newspapers (for example the Khair-khwáh i Hind) are now printed on this plan, and are largely read by anglicised natives. If our simple alphabet can be applied to express the spoken dialects of India, and books printed in this type can be circulated throughout the land, the natives may be gradually familiarised to our system, and may adopt it (as many have already done) in preference to their own. No one can estimate the potency of such an engine in promoting intercourse and communion between the European and Asiatic

races. With regard to the method I have pursued in the compilation of the present Grammar, I should state, that although the detail is entirely original, the synoptical arrangement of the verbs was suggested by the late Captain Gordon's tables of Urdú inflections, printed for the use of Cheltenham College; and the grouping of the tenses under three heads, by the Grammar of Professor Forbes, already mentioned. In the composition of the Syntax I have been guided by my own Sanskrit Grammar, published by the University of Oxford; but the detail is founded on a minute analysis of the Bág o Bahár.

The Selections, Vocabulary and Dialogues appended to the volume are the work of Professor Cotton Mather, of Addiscombe College; and both he and the Reverend R. C. Mather have kindly assisted me in revising the proof-sheets of the Grammar, and have aided me by many useful suggestions.

In conclusion, I trust I may be allowed to offer my acknowledgments to Sir Charles Trevelyan for the kind interest he has taken in the composition and publication of the following pages.

MONIER WILLIAMS.

CHELTENHAM COLLEGE,

September 1858.

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*The Anglo-Hindústáni Alphabet, with the Powers
of the Letters.*

<i>A, a,</i>	as in cedar. . .	<i>'A, 'a, a',</i>	The same, but gutturally pronounced, as explained at rule 6.
<i>A', á,</i>	— art, all. . .	<i>'A', 'á, á',</i>	
<i>AI, ai,</i>	— aisle. . .	<i>'AI, 'ai, ai',</i>	
<i>AU, au,</i> as <i>ou</i> in spout. . .	<i>'AU, 'au,</i>		
<i>B, b,</i>	as in but.		
<i>CH, ch,</i>	— church.		
<i>D, d,</i>	— duke.		
<i>D, d,</i>	— drain, the tip of the tongue being turned		
<i>E, e,</i>	— there.	[upwards.]	
<i>F, f,</i>	— find.		
<i>G, g,</i>	— go.	[gargling.]	
<i>G, g,</i>	— ghost, but more from the throat, as in		
<i>H, h,</i>	— hero.		
<i>I, i,</i>	— in.	<i>'I, 'i, i',</i>	The same, but gutturally pronounced.
<i>I', í,</i>	— police. . . .	<i>'I', 'í, í',</i>	
<i>J, j,</i>	— just.		
<i>K, k,</i>	— keep.		
<i>KH, kh,</i>	— ch in loch.		
<i>L, l,</i>	— little.		
<i>M, m,</i>	— man.		
<i>N, n,</i>	— nose.		
<i>N, n,</i>	nasal, as in the French word ‘bon.’		
<i>O, o,</i>	as in go.		
<i>P, p,</i>	— pat.		
<i>Q, q,</i>	— quoit.		
<i>R, r,</i>	— race.		
<i>R, r,</i>	strongly aspirated, as in the French ‘éternel.’		
<i>S, s,</i>	as in sin.		
<i>SH, sh,</i>	— she.		
<i>T, t,</i>	— tun.	[upwards.]	
<i>T, t,</i>	— true, the tip of the tongue being turned		
<i>U, u,</i>	— bull. . . .	<i>'U, 'u, u',</i>	The same, but gutturally pronounced.
<i>U', ú,</i>	— rule. . . .	<i>'U', 'ú, ú',</i>	
<i>V, v,</i>	— vine.		
<i>W, w,</i>	— was.		
<i>Y, y,</i>	— you.		
<i>Z, z,</i>	— zeal.		

AN
EASY INTRODUCTION
TO THE
STUDY OF HINDÚSTÁNÍ.

PRONUNCIATION.

VOWELS.

1. THE learner of Hindústání need never be in doubt, like the learner of English, as to the pronunciation of the vowels. Their sound is unalterably fixed, and never varies from the examples given on the opposite page. They are pronounced for the most part as in French or Italian, though occasionally words in English may exemplify their sound.

2. Observe, that the vowel *A* *a* is pronounced as in *cedar*, *vocal*, *zebra*, *organ*; (not as in *man*, *apple*, *fate*, and not as in the French *aller*, *ballet*, *chaleur*.) Perhaps the sound of *u* in the words *fun*, *sun*, best represents this dull and obscure sound of *a*; and in English the other vowels are occasionally pronounced with this sound, as in *her*, *sir*, *son*.

3. As the learner must be careful not to give a long or too open sound to *a*, so he must guard against giving the short obscure sound to *ā*. This last vowel is invariably pronounced long and broad, as in *art*, *cart*, *last*, *bard*, or sometimes as in *all*, *call*.

4. Most of the other vowels resemble the French: thus *e* is pronounced like *é* in *thé*, or like *ay* in the English *say*; *i* is like *i* in *police*, *chagrin*, or in the French *midi*: but

short *u* is like *u* in *bull, full*; and *au* like *au* in the German *frau*, or as *ou* in *our*.

CONSONANTS.

5. *D d* and *T t* only differ from *d* and *t* in being pronounced by turning up the tongue towards the roof of the mouth, as in *true, trust, drain, drip*. *G g* always has the sound of *g* in *go, give*, never of *g* in *gin*. *Q q* is a strong guttural like *gh* in *ghost*, but more from the throat; it is like the sound *gha* made in gargling, or when choking. *H h* when initial or medial is equivalent to *h* in *hero, mishap*, but is sometimes stronger, more like *h* in *haul*. When final it is generally a weak and almost inaudible aspirate. *Kh kh* is a strong guttural, like *ch* in the Scotch word *loch*. Its sound has been compared to that made when beginning to expectorate. Observe—*w*, when it follows this letter, is not pronounced: thus *khwáb* is pronounced *kháb*. *N n* is a nasal *n*, and at the end of a word or sometimes in the middle is almost inaudible, excepting as it gives nasality to the preceding vowel, as in the French *bon*, the sound of *o* being forced through the nose. *Q q* is like *c* in *clique*, or like *q* in *quoit*. *R r* has a strong aspiration, the tongue being turned up towards the roof of the mouth. *Zh zh* is a rare combination. It is equivalent to *z* in *azure, glazier*, &c.

6. The mark ' (which represents the Arabic consonant 'ain) when placed before a vowel, as in 'a, imparts to it a strong guttural sound; and when placed after a vowel, as in a', that vowel ought to be pronounced with a deep intonation down in the throat, which has been compared to the cry of a sheep or a calf. Thus the pronunciation of the first two letters of the word *ba'd* is said to resemble the bleat of a sheep. Practically, however, there is very little difference between the sound of 'a and simple *a*, and between *a'* and *ā*. Thus 'aql 'the understanding' is pronounced almost as if written *agl*, and *ba'd* 'after' as if written *bád*, or like the English word *bard*.

GENDER OF NOUNS SUBSTANTIVE.

7. There is no neuter gender. All substantives are either masculine or feminine. Many nouns are known at once to be masculine or feminine from their meaning: thus *bējā* 'a son,' *mard* 'a man,' *rājā* 'a king,' are masculine; but *bējī* 'a daughter' is feminine.

How to distinguish feminine nouns.

8. Nouns ending in *i*, *t*, *sh*, are mostly feminine; as, *roti* 'bread,' *bāt* 'a word,' *talāsh* 'search,' *dānish* 'knowledge.'

9. Many nouns in *r* and *n* are feminine; as, *sarkār* 'government,' *tahvār* 'a sword,' *khabar* 'news,' *bahār* 'spring,' *sabr* 'patience,' *qabr* 'a grave,' *fajr* 'morning,' *qadr* 'worth,' *nazr* 'a gift,' *nazar* 'sight,' *khātir* 'heart,' *fikr* 'thought,' *'umr* 'life,' *gor* 'a tomb,' *lahar* 'a wave,' *muhr* 'a seal,' *nahr* 'a stream,' *zanjīr* 'a chain,' *shamsher* 'a sword,' *bhīr* 'a crowd,' *bher* 'a sheep,' *dīwār* 'a wall,' *jān* 'life,' *zubān* 'the tongue,' *khizān* 'autumn,' *dūkān* 'a shop,' *dāstān* 'a story,' *resmān* 'cord,' *nān* 'bread,' *zamīn* 'the ground,' *astin* 'a sleeve,' *jabīn* 'the forehead,' *gardan* 'the neck,' *sozan* or *darzan* 'a needle:' but an almost equal number are masculine, see rule 14.

10. Arabic dissyllabic words beginning with *ta*, and having *i* before the last consonant, are all feminine (except *ta'wīz* 'an amulet'); as, *tadbīr* 'deliberation,' *taqsīr* 'a fault,' *taswīr* 'a picture,' *tashrīf* 'honouring,' *ta'līm* 'instruction.'

11. Except from r. 8 the following five masculine nouns in *i*; viz. *pāni* 'water,' *ghi* 'clarified butter,' *jī* 'life,' *moti* 'a pearl,' *dahi* 'curdled milk'; and a few others mostly derived from masc. or neut. Sanskrit nouns in *i*. Words like *qāzī* 'a judge,' *bhā-i* 'a brother,' *dānqī* 'a waterman,' are necessarily masculine.

12. A few common exceptions in *t* and *sh* are also masculine; as, *bakht* 'fortune,' *bānt* 'a share,' *dānt* 'a tooth,' *darakht* 'a tree,' *dast* 'a hand,' *dost* 'a friend,' *gosht* 'meat,' *khet* 'a field,' *but* 'an idol,' *post* 'skin,' *sharbat* 'a drink,' *zarbaft* 'brocade,' *taqht* 'a throne,' *waqt* 'time,' *yāqūt* 'a ruby,' *aish* 'pleasure,' *dosh* 'a fault,'

farsh 'a carpet,' *hosh* 'sense,' *naqsh* 'a picture,' *pádásh* 'retaliation,' *gash* 'stupor,' *tarkash* 'a quiver.' The only masculines in *ish* are *khalish* (also f.) 'suspicion' and *bálišh* 'a pillow.'

How to distinguish masculine nouns.

13. Nouns ending in *a* or *á* or any other letter besides those above mentioned are generally masculine; as, *bachha* 'a child,' *banda* 'a slave,' *daryá* 'a river,' *mulk* 'a country,' *táj* 'a crown,' *dil* 'the heart,' *pánu* 'the foot,' *sir* 'the head,' *bág* 'a garden,' *mush* 'the mouth,' *gunáh* 'a fault.'

14. Many nouns in *r* and *n* are masculine; as, *dar* 'a door,' *ghar* 'a house,' *angúr* 'a grape,' *shír* 'milk,' *khár* 'a thorn,' *uzr* 'excuse,' *dín* 'a day,' *dín* 'religion,' *mihmán* 'a guest,' *badan* 'the body,' *dáman* 'skirt,' *darman* 'a remedy,' *khírman* 'harvest,' *á-in* 'a rule.' but see r. 9.

15. Arabic words of three syllables beginning with *ta* and having a medial consonant doubled, like *tasarruf* 'expenditure'—or beginning with *ta* and having a medial vowel lengthened, like *tafáwut* 'difference,' the vowel *u* being enclosed in the third syllable—are generally masculine. Also many Arabic words of two syllables beginning with *i* and having *á* in the last syllable, as *insáf* 'justice.' A common exception, however, under the first head is the feminine word *tawajjuh* 'favour.'

16. Except from r. 13 the following common feminine nouns: *kitáb* 'a book,' *shab* 'night,' *talab* 'search,' *tap* 'fever,' *top* 'a cannon,' *fauj* 'an army,' *mauj* 'a wave,' *subh* 'morning,' *fath* 'victory,' *tarah* 'manner,' *saláh* 'counsel,' 'plan,' *sulh* 'peace,' *ráh* 'spirit,' *shákh* 'a branch,' *bekh* 'a root,' *mekh* 'a nail,' *bád* 'wind,' *dád* 'a gift,' *murád* 'desire,' *yád* 'recollection,' *faryád* 'complaint,' *masjid* 'a mosque,' *madad* 'assistance,' *khírad* 'wisdom,' *hamd* 'praise,' *masnad* 'a throne,' *nind* 'sleep,' *ummed* 'hope,' *íd* 'a feast,' *qaíd* 'bondage,' *áwáz* 'voice,' *niyáz* 'petition,' *chíz* 'thing,' *mez* 'table,' *sáns* 'a sigh,' *majlis* 'an assembly,' *jins* 'race,' *hirs* 'avarice,' *árz* 'a petition,' *tama* 'avarice,' *tawaqqu* 'hope,' *teg* 'a sword,' *taraf* 'side,' *kharif* 'autumn,' *khalq* 'people,' *raunaq* 'beauty,' *bandúq* 'a musket,' *sandúq* 'a box,' *tariq* 'a way,' *khák* 'dust,' *qák*

'post,' *poshák* 'dress,' *nák* 'the nose,' *kumak* 'aid,' *ág* 'fire,' *bág* 'a rein,' *báng* 'voice,' *táng* 'the leg,' *jang* 'war,' *dál* 'pulse,' *dál* 'a branch,' *masal* 'proverb,' *manzil* 'an inn,' *aql* 'wisdom,' *naql* 'a story,' *jhil* 'a lake,' *shám* 'evening,' *raem* 'custom,' *qism* 'kind,' 'sort,' *gasam* 'an oath,' *chashm* (also m.) 'the eye,' *qaum* 'a tribe,' *bú* 'smell,' *náw* 'a ship,' *dárú* 'medicine,' *jilau* 'retinue,' *sipáh* 'an army,' *nigáh* 'a look,' *jíbh* 'the tongue,' *ánkh* 'the eye,' *jagah* 'a place.'

17. Except also a few feminine Sanskrit nouns ending in *ā*, as *kirpá* 'favour,' *pújá* 'worship'; and a few feminine Arabic nouns in *ā*, as *balá* 'evil,' *havá* 'air,' 'lust,' *khátá* 'fault,' *ibtidá* 'beginning,' *intihá* 'end,' *dunyá* 'the world,' *tamanná* 'a request,' *sána* 'praise,' *gizá* 'food,' *atá* 'a gift,' *du'á* 'prayer,' *qazá* 'fate,' *adá* 'performance,' *dagá* 'deceit,' *dawá* 'medicine,' *hayá* 'shame'; and a few others, as *thiliyá* 'a water-pot,' *dibiyá* 'a box,' *parwá* 'care,' *chá* 'tea.'

DECLEMNSION OF NOUNS.

18. The cases are expressed by certain prepositions, more properly called postpositions; as,

For the Gen. either *ká* or *ke* or *ki* 'of.'

- Dat. and Ac. *ko* 'to.'
- Ablative *se* 'from,' 'with,' 'than.'
- Locative *men*, *par*, *tak*, 'in,' 'on,' 'up to.'
- Agent *ne* 'by.'

These postpositions are something like the English 'of,' 'from,' 'by,' &c.; only instead of being placed before, they are placed after a noun to form a case: thus—

19. FIRST DECLEMNSION. MASCULINE NOUNS.

Like *mard* 'a man.'

SINGULAR.	PLURAL.
N. <i>mard</i> 'a man.'	N. <i>mard</i> 'men.'
G. <i>mard ká</i> or <i>-ke</i> or <i>-ki</i> 'a man of.'	G. <i>mardon ká</i> or <i>-ke</i> or <i>-ki</i> .
D. <i>mard ko</i> 'a man to.'	D. <i>mardon ko</i> .
Ac. <i>mard ko</i> (or <i>mard</i>) 'a man.'	Ac. <i>mardon ko</i> (or <i>mard</i>).
Ab. <i>mard se</i> 'a man from.'	Ab. <i>mardon se</i> .
L. <i>mard men</i> 'a man in.'	L. <i>mardon men</i> .
Ag. <i>mard ne</i> 'a man by.'	Ag. <i>mardon ne</i> .
V. <i>ai mard</i> 'O man.'	V. <i>ai mardo</i> .

20. In the above noun, the nominative singular *mard* remains unchanged, not only throughout the singular, but in the nominative plural also. In the other cases of the plural *on* is added to *mard*, except in the vocative, where only *o* is added.

21. Observe—In this and in all other Hindústání nouns the genitive is formed in one of three ways; viz. either, 1st with *ká*, or 2dly with *ke*, or 3dly with *kí*. Of these, *ká* is the sign of the masculine gender, *ke* is the inflected form of *ká*, and *kí* is the sign of the feminine gender. But observe particularly, that the selection of either *ká* or *ke* or *kí* to form the genitive case of a noun is not determined by the gender of the noun itself, but by the gender and case of the noun which governs it. Thus *beṭí* ‘a daughter’ is feminine, but the genitive is not therefore *beṭí kí*, unless a feminine noun governs it; for instance, *ghará* ‘a pitcher’ is masculine, and the genitive case of *beṭí*, when governed by *ghará*, is not *beṭí kí*, but *beṭí ká ghará* ‘the pitcher of the daughter;’ whereas *jútí* ‘a slipper’ being feminine, ‘the slipper of the daughter’ would be *beṭí kí jútí*. So again, ‘the man’s slipper’ would be *mard kí jútí*, although *mard* is masculine. But when the governing noun is in an *oblique* case *masculine*, or in any case plural *masculine*, then *ke* must be used.

The fact is, that a noun in the genitive case may be regarded as a kind of adjective in agreement with the governing word, just as in English we convert a genitive into an adjective when we say ‘a golden dish’ for ‘a dish of gold,’ expressed in Hindústání by *sone kí rikábí*.

The genitive being thus converted into a kind of adjective generally precedes the noun with which it is connected, agreeably to the usual collocation of adjective and substantive, see r. 45; thus, *sone kí rikábí* ‘gold-of dish,’ *mard kí jútí* ‘man-of slipper.’ But in the *Bág o Bahár*, and other books, framed on the Persian model, an imitation

of the Persian collocation is very usual; thus, *rikábi sone kí* 'dish gold-of' *jútí mard kí* 'slipper man-of.'

The following three rules will now be clear, and must be carefully committed to memory:—

Rule 1. *Kí* is used to form the genitive when the governing noun is masculine, and in the nominative singular.

Rule 2. *Ke*, when the governing noun is masculine, but *not* in the nominative singular.

Also when the governing word is an adverbial preposition or a masculine substantive in an oblique case used adverbially (some postposition being generally understood).

Rule 3. *Kí*, when the governing noun is feminine, whatever its case, and whether singular or plural.

Also when the governing word is an adverbial preposition or a feminine substantive in an oblique case used adverbially.

Ex.gr. 1. *mard ká beṭá* [or *beṭá mard ká*] 'the son of the man.'

2. *mard ke beṭe* [or *beṭe mard ke*] 'the sons of the man'; *mard ke beṭe se* [or *beṭe se mard ke*] 'from the son of the man'; *mard ke áge** [or *áge mard ke*] 'in front of the man.'

3. *mard kí beṭí* [or *beṭí mard kí*] 'the daughter of the man'; *mard kí beṭí-án* [or *beṭí-án mard kí*] 'the daughters of the man'; *mard kí beṭí se* [or *beṭí se mard kí*] 'from the daughter of the man'; *mard kí beṭí-on se* 'from the daughters of the man'; *shahr kí taraf* 'towards (in the direction of) the city.'

22. Observe—The Persian and Arabic forms of the genitive are occasionally used in Hindústání. In the Persian genitive the vowel *i* or sometimes *e* (called *izifat*) takes the place of the English 'of,' thus, *shahr-i-Bagdád* 'the city of Bagdád'; *banda-i-Khudá* 'a servant of God.' After

* Here *men* is probably understood; *mard ke áge men*.

as word ending in *ā*, *ū*, or *o*, the vowel *e* is used; as, *pā-e-takht* 'the foot of the throne,' *rū-e-parī* 'the face of the fairy.' In the Arabic genitive the article *al* (contracted into *l*) takes the place of the English 'of;' as, *tālibu-l-ilm* 'a seeker of knowledge.'

23. A few masculine nouns in *ā* and *ī* may be declined like *mard*; as, *rājā* 'a king,' *Khudā* 'God,' *qāzī* 'a judge,' *bhā-i* 'a brother.' The nominative plural of these will be the same as the singular, see r. 27.

24. *Pānw* 'a foot,' *gānw* 'a village,' and *nānw* 'a name,' of the first declension of masculines, change *nw* into *on* in the oblique cases plural; and the plural termination *on* is then dispensed with. A form *pā-on*, *gā-on*, *nā-on*, exists also for the singular and nominative plural.

25. SECOND DECLENSION. MASCULINE NOUNS.

Like *beṭā* 'a son,' *banda* 'a slave.'

This is the only declension which changes the final letter of the noun.

26. Masculine nouns ending in *ā* or *ā* change those terminations to *e* in the oblique cases* singular and in the nominative plural, and to *on* in the other cases of the plural: thus—

N. <i>beṭā</i> 'a son.'	N. <i>beṭe</i> 'sons.'
G. <i>beṭe kā, -ke, -kī</i> , 'of a son.'	G. <i>beṭon kā, -ke, -kī</i> .
D. <i>beṭe ko</i> 'to a son.'	D. <i>beṭon ko</i> .
Ac. <i>beṭe ko</i> (or <i>beṭā</i>) 'a son.'	Ac. <i>beṭon ko</i> (or <i>beṭe</i>).
Ab. <i>beṭe se</i> 'from a son.'	Ab. <i>beṭon se</i> .
L. <i>beṭe men</i> 'in a son.'	L. <i>beṭon men</i> .
Ag. <i>beṭe ne</i> 'by a son.'	Ag. <i>beṭon ne</i> .
V. <i>ai beṭe</i> 'O son.'	V. <i>ai beṭo</i> .

27. Similarly, *banda* 'a slave'; gen. sing. *bande kā, -ke, -kī*; nom. pl. *bande* †; gen. *bandon kā, -ke, -kī*, &c. Words

* The oblique cases are all the cases except the nominative.

† But the sing. *banda* can be used for the nom. plur.

ending in *ya* generally change *ya* into *e* instead of into *ye*; thus *kiráya* 'hire' makes *kirá-e ká* instead of *kiráye ká*. The word *rúpiya* 'a rupee' is either *rúpiye, rúpa-e, rupaye,* or *rípai*, in the inflected singular and nom. plural.

28. A few masculine nouns derived from the Sanskrit, Persian, or Arabic, preserve their finals unchanged like *mard* in the sing. and N. pl. In the other cases they add *o* to the final: thus, *rájá* 'a king'; N. *rájá*; G. *rájá ká, -ke, -ki*; N. pl. *rájá*; G. *rájá-on ká, -ke, -ki*, &c. Similarly, *Khudá* 'God,' *gadá* 'a beggar,' *dáná* 'a sage,' *pítá* 'a father,' *daryá* 'a river,' *umará* 'nobles,' *mullá* 'a teacher,' *lálá* 'a master,' *bábá* 'a father.'

29. Observe — *á* and *ah* as the finals of *feminine* nouns also remain unchanged in the sing., but in the N. pl. add *en*; see rr. 34, 36.

30. *Baniyán* 'a shopkeeper' (for the more common *baniyá*) is treated as if ending in *á*, and makes in the gen. case either *baniyen ká* or *baniye ká*. So also, *ro-án* 'a hair' makes *ro-en ká*, &c. This rule applies to one or two other similar nouns.

31. THIRD DECLENSION. FEMININE NOUNS.

Like *beṭí* 'a daughter.'

Feminine nouns ending in *i*, and indeed all other feminine nouns, are declined like *mard* of the first declension, excepting in one case, the nom. pl., where those in *i* add *án*, and those of the fourth declension ending in any other letter add *en*: see rr. 33, 34.

Hence it appears that the third and fourth declensions hardly deserve to be considered different from the first, as they only differ in the nom. plural.

N. <i>beṭí</i> 'a daughter.'	N. <i>beṭí-án</i> 'daughters.'
G. <i>beṭí ká, -ke, -ki</i> , 'of a —.'	G. <i>beṭí-on ká, -ke, -ki</i> .
D. <i>beṭí ko</i> 'to a daughter.'	D. <i>beṭí-on ko</i> .
Ac. <i>beṭí ko</i> [or <i>beṭí</i>] 'a daughter.'	Ac. <i>beṭí-on ko</i> [or <i>beṭí-án</i>].
Ab. <i>beṭí se</i> 'from a daughter.'	Ab. <i>beṭí-on se</i> .
L. <i>beṭí men</i> 'in a daughter.'	L. <i>beṭí-on men</i> .
Ag. <i>beṭí ne</i> 'by a daughter.'	Ag. <i>beṭí-on ne</i> .
V. <i>ai beṭí</i> 'O daughter.'	V. <i>ai beṭí-o</i> .

32. *Jorú* 'a wife,' like *beṭí*, makes *jorú-án* in nom. plural.

33. FOURTH DECLENSION. FEMININE NOUNS.

Like *bát* 'a word,' *balá* 'evil.'

N. <i>bát</i> 'a word.'	N. <i>bát-en</i> 'words.'
G. <i>bát ká, -ke, -kí</i> , 'of a word.'	G. <i>bát-on ká, -ke, -kí</i> .
D. <i>bát ko</i> 'to a word.'	D. <i>bát-on ko</i> .
Ac. <i>bát ko</i> [or <i>bát</i>] 'a word.'	Ac. <i>bát-on ko</i> [or <i>bát-en</i>].
Ab. <i>bát se</i> 'from a word.'	Ab. <i>bát-on se</i> .
L. <i>bát men</i> 'in a word.'	L. <i>bát-on men</i> .
Ag. <i>bát ne</i> 'by a word.'	Ag. <i>bát-on ne</i> .
V. <i>ai bát</i> 'O word.'	V. <i>ai bátio</i> .

34. Like *bát* are declined feminine nouns in *á*; as, *balá* 'evil,' N. pl. *balá-en*, G. pl. *balá-on ká*, &c.; and all other feminine nouns excepting those ending in *i*, which constitute the third declension. *Gá-e* f. 'a cow' makes *gá-en* in the nom. pl.; and resembles *gá-nw* 'a village' (r. 24) in making *gá-on* in the oblique plural.

35. A few feminine nouns in *iyá* form their nom. pl. by adding *n* instead of *en*: thus, *thiliyá* 'a waterpot,' nom. pl. *thiliyán*.

36. Observe—Nouns of two short syllables, the latter of which encloses short *a*, may drop the *a* in the oblique cases plural; as, *jagah* f. 'a place,' G. pl. *jaghon ká* or *jagahon ká*. Similarly, *baras* m. 'a year,' *barson ká*. The nom. plur. of *jagah* is said to be *jaghen*; but the nom. sing. may be used for the nom. plur., as in the case of nouns ending in the imperceptible *h*, like *malika* 'a princess,' *fátiha* 'an opening prayer.' see also r. 27. note.

37. Note.—Persian and Arabic nouns sometimes adopt the Persian plur. termination *án* for animate objects, and *há* or (Arabic) *át* or *ját* for inanimate; as, *ságí-án* 'cup-bearers,' *sálhá* 'years,' *súbját* 'provinces.' These terminations may occur in Persian phrases where the *izáfat* (r. 22) is used, as *mádar-i-bráhmanán* 'mother of the Brahmans' for the Hindústáni *má bráhmanon ki*. In one or two words *án* is used for the plural of inanimate objects; as, *chirágán* 'lamps.'

ADJECTIVES.

38. Adjectives ending in *á* change this termination to *e* or *i*, according to the number, gender, or case of the substantive they qualify; the rule being the same as for *ká, ke, kí* (see r. 21); as, *bará, -re, -ri*, 'great.'

39. Some adjectives, however, ending in *ā* of Arabic and Persian origin remain unchanged; as, *dáná* 'wise.'

40. All other adjectives remain unchanged; as, *pák mard* 'a pure man' or 'pure men,' *pák aurat* 'a pure woman,' *pák auraten* 'pure women,' *ziyáda raunaq* 'excessive beauty.'

41. The particle *sá*, used to express resemblance and intensity, is changeable (like adjectives ending in *ā*) to *se* and *sí*, according to the rule for *ká*, *ke*, *ki* (r. 21): thus, *tujh sá ádmí* 'a man like you,' *parí sí aurat* 'a fairy-like woman,' *bahut se ghore* 'a great many horses.'

42. Observe—*Sá* may sometimes govern the genitive case, especially when it alludes to one out of many; *ká sá* ('like that of') will then follow the rule for the changes of *sá*.

43. The ordinals up to *fourth* change their final *ā* according to the same rule. The termination *án*, which marks the remaining ordinals, is changeable to *en* and *in* on the same principle.

44. *Báyáz* 'left' (not 'right') follows the same rule.

45. Adjectives generally precede their substantives. But in Persian phrases the vowel *i* or sometimes *e* (called *izáfat*) is used to connect an adjective with a substantive, in which case the adjective comes last; as, *zubán i shírin* 'a sweet tongue,' *khiyál i khám* 'a vain idea,' *javán i khúbsúrat* 'a beautiful youth.' The vowel *e* is used after a noun ending in *ā* or *ú*; as, *balá-e-nágahání* 'a sudden calamity,' *rú-e-zebá* 'a beautiful face.'

46. Adjectives, when they precede their substantives, do not take the plural terminations *án*, *en*, *on*: thus, *gorí larkí-án* 'fair girls' (not *gorí-án larkí-án*); *khúb kitáben* 'fine books' (not *khúben kitáben*); *gore larkon ne* 'by fair boys' (not *goron larkon ne*).

47. But when the adjective comes last, it may sometimes (especially in poetry) assume the plural terminations; as, *ráten bhári-án* 'tedious nights,' *koṭhri-án bahut únchí-án* 'very lofty rooms.'

48. The following table exemplifies the preceding rules:

á	e	í
<i>gorá larká</i> 'a fair boy.'	<i>gore larke ko</i> 'to a fair boy.'	<i>gorí larkí</i> 'a fair girl.'
	<i>gore larke</i> 'fair boys.'	<i>gorí larkí-án</i> 'fair girls.'
	<i>gore larkon ká</i> 'of fair boys.'	<i>gorí larki-on ká</i> 'of fair girls.'
<i>bará mard</i> 'a great man.'	<i>bare mard ká</i> 'of a great man.'	<i>barí kitáb ká</i> 'of a large book.'
	<i>bare mard</i> 'great men.'	<i>barí kitáben</i> 'large books.'
	<i>bare mardon par</i> 'on great men.'	<i>barí kitábon men</i> 'in large books.'
<i>khúb larká</i> 'a fine boy.'	<i>khúb larke</i> 'fine boys.'	<i>khúb larkí</i> 'a fine girl.'
<i>kálá sá ghorá</i> 'a blackish horse.'	<i>kále se ghore par</i> 'on a blackish horse.'	<i>kálí sá ghori-án</i> 'blackish mares.'
<i>dáná mard</i> 'a wise man.'		
<i>dáná mard</i> 'wise men.'		
<i>dáná mard ko</i> 'to a wise man.'		
<i>uská sá jism</i> 'a body like that of his.'	<i>uske se jism ko</i> 'to a body like that of his.'	<i>Hátim ki si sakháwat</i> 'liberality like that of Hatim.'
<i>pahlá mard</i> 'the first man.'	<i>disre mard ko</i> 'to the second man.'	<i>tíri randí</i> 'the third woman.'
<i>pánchwán larká</i> 'the fifth boy.'	<i>chhaṭwen larke ko</i> 'to the sixth boy.'	<i>sátwin larkí</i> 'the seventh girl.'

COMPARISON OF ADJECTIVES.

49. The termination of adjectives undergoes no change to express comparison. All that is required is to put the noun substantive or pronoun in the ablative case: thus, *us se achchhá* 'better than that,' *suh jang se achchhi hai* 'peace is better than war,' *wuh sultán se bará hai* 'he is greater than a king:' see syntax, r. 304.

50. Sometimes the adverbs *ziyáda* and *aur* (meaning 'more') are joined to the adjective, as in English.

51. Sometimes the adjective is doubled; as, *achchhá achchhá* 'very good.'

52. The superlative degree may be expressed by *sab se*; as, *sab se bará* 'greatest of all' ('than all greater').

53. The Persian terminations *tar* and *tariñ* and the Arabic prefix *a* are occasionally used; as, *kháb-tar* or *ahsan* 'more beautiful,' *kháb-tariñ* or *ahsan* 'most beautiful.' Similarly, *bihtar*, *bihtariñ*, 'better,' 'best.'

PRONOUNS.

54. No distinction of gender is admitted in the pronouns: thus *wuh* may stand for either 'he' or 'she,' and *us ká* for either 'of him' or 'of her.' The first and second personal pronouns, *main* 'I,' *tú* 'thou,' are very irregular in their formation. Their genitive cases take *rá* and *árá* instead of the usual *ká*: but the truth is, that the forms *merá* &c. are rather pronominal adjectives, like 'my,' 'thy,' 'our,' &c.; and that *mujh ká*, *tujh ká*, are the proper forms of the genitive, though rarely used excepting in poetry, or as explained at r. 57. The pronouns *wuh* 'that' and *yih* 'this' (which stand for the third personal pronoun as well as for the remote and proximate demonstratives) are more regular, as they take *ká* for the postposition of the genitive case; and the oblique form for the genitive is the same as for the other oblique cases, viz. *us*, *is*, for the sing.; *un*, *in*, for the plural. The relative *jo* 'who,' with its correlative *so* 'he,' 'that,' follow the same analogy, as well as the interrogative and indefinite pronouns. The reflexive *áp* 'self,' 'own,' takes *ná* for *ká* in the genitive. The following table exhibits the declension of pronouns at one view.

PRONOUNS. SINGULAR.

	NOM.	GEN.	DAT. & AC.	ABL. LOC.	AGENT.	
'I'	main	me-rá, -re, -ri mujh-ká, &c.	mujh-ko mujh-e mere ta-in	mujh-se mujh-men	maiñ-ne	1
'thou'	tú or tain	te-rá, -re, -ri tujh ká, &c.	tujh-ko tujh-e	tujh-se tujh-men	tú-ne	2
'he, she,' 'that, it'	wuh	us-ká, -ke, -ki, or wus-ká, &c.	us-ko us-e	us-se us-men	us-ne	3
'he, she,' 'this, it'	yih	is-ká, -ke, -ki	is-ko is-e	is-se is-men	is-ne	4
'who,' relative	jo or jaun	jis-ká, -ke, -ki	jis-ko jis-e	jis-se jis-men	jis-ne	5
'he, that same,' correlative	so or taun	tis-ká, -ke, -ki	tis-ko tis-e	tis-se tis-men	tis-ne	6
'who ?' 'what ?'	kaun	kis-ká, -ke, -ki	kis-ko kis-e	kis-se kis-men	kis-ne	7
'what ?' for things	kyá	káhe-ká, -ke, -ki	káhe-ko	káhe-se káhe-men	káhe-ne	8
'any one,' 'some one'	ko-i	kisi-ká, -ke, -ki	kisi-ko	kisi-se kisi-men	kisi-ne	9
'some,' 'any thing,' 'any'	kuchh	kisú-ká, -ke, -ki	kisú-ko	kisú-se kisú-men	kisú-ne	10
'you Sir,' 'your Honour'	áp	áp-ká -ke, -ki	áp-ko	áp-se áp-men	áp-ne	11
'self,' 'one's self,' 'one's own'	áp	ap-ná, -ne, -ní	apne ta-in áp-ko apne-ko	áp se apne se áp men		12

55. The nominative form of the pronouns *wuh*, *yih*, *jo*, *so*, &c., are occasionally used as accusative cases. *Wo*, meaning 'he,' 'that,' 'they,' 'those,' is sometimes used for *wuh*; and both *wuh* and *yih*, though said to be singular, may be used as plurals.

PRONOUNS. PLURAL.

	NOM.	GEN.	DAT. & AC.	ABL. LOC.	AGENT.
1	<i>ham</i>	<i>ham-árá, -áre, -ári</i>	<i>ham-ko</i> <i>ham-en</i> <i>hamon-ko</i>	<i>ham-se</i> <i>hamon-se</i> <i>ham-men</i>	<i>ham-ne</i> <i>hamon-ne</i>
2	<i>tum</i>	<i>tumh-árá, -áre, -ári</i>	<i>tum-ko</i> <i>tumh-en</i> <i>tumhon-ko</i>	<i>tum-se</i> <i>tumhon-se</i> <i>tum-men</i>	<i>tum-ne</i> <i>tumhon-ne</i>
3	<i>we</i> <i>wuh</i>	<i>un-ká, -ke, -ki</i> <i>unh-ká, &c.</i> <i>unhon-ka, &c.</i>	<i>un-ko</i> <i>unh-en</i> <i>unhon-ko</i>	<i>un-se</i> <i>unhon-se</i> <i>un-men</i>	<i>un-ne</i> <i>unhon-ne</i>
4	<i>ye</i> <i>yih</i>	<i>in-ká, -ke, -ki</i> <i>inh-ká, &c.</i> <i>inphon-ká, &c.</i>	<i>in-ko</i> <i>inh-en</i> <i>inphon-ko</i>	<i>in-se</i> <i>inphon-se</i> <i>in-men</i>	<i>in-ne</i> <i>inphon-ne</i>
5	<i>jo or</i> <i>jaun</i>	<i>jin-ká, -ke, -ki</i> <i>jinh-ká, &c.</i> <i>jinphon-ká, &c.</i>	<i>jin-ko</i> <i>jinh-en</i> <i>jinphon-ko</i>	<i>jin-se</i> <i>jinphon-se</i> <i>jin-men</i>	<i>jin-ne</i> <i>jinphon-ne</i>
6	<i>so or</i> <i>taun</i>	<i>tin-ká, -ke, -ki</i>	<i>tin-ko</i>	<i>tin-se</i>	<i>tin-ne</i>
7	<i>kaun</i>	<i>kin-ká, -ke, -ki</i>	<i>kin-ko</i>	<i>kin-se</i>	<i>kin-ne</i>
8	<i>kyá</i>	.....	.....	.....	.....
9	<i>ko-i or</i> <i>ka-i</i>	.....	.....	.....	.....
10	<i>kuchh</i>	.....	.....	.....	.....
11	<i>áp</i>	.....	.....	.....	.....
12	<i>áp</i>	.....	.....	<i>ápas men</i> 'among themselves'	.....

56. Observe, that the first and second pronouns may add either *-rá* or *-re* or *-ri* for their Gen. sing., and either *-árá* or *-áre* or *-ári* for their Gen. plur., according to the rule for the use of *ká, ke, ki*, in the declension of nouns (see r. 21). In the Dat. and Ac. they may add either *e* or

ko for the sing., and either *en* or *ko* or *on ko* for the plural. Sometimes *h* is added to the pronominal base in the plural before the postpositions and before *on*. When *on* is used, the plural pronoun, which may otherwise stand for the singular, generally, but not always, has a plural meaning.

57. The genitive case of the first and second pronouns may be formed with *ká*, if the pronominal base be separated from its post-position by an intervening word. The oblique forms *mujh* and *tujh* are then used; thus, *mujh badbaht ká* 'of me ill-fated.' and rarely before adverbs governing the genitive, when *ke* is understood; as, *mujh pás* 'near me,' *tujh pás* 'near you.' See syntax, r. 254.

58. Observe also, that in the singular the agent adds *ne* to the nominative forms *maiñ* and *tú*, and not to the oblique forms *mujh* and *tujh*, unless the *ne* be separated from the pronoun by an intermediate word, as *maiñ ne* 'by me,' but *mujh faqír ne* 'by me the *faqír*'.

59. The relative pronoun *jo* is sometimes repeated or compounded: thus, *jo jo* 'whoever,' 'whatsoever'; *jo so* (Gen. *jis tis ká*) 'whosoever,' &c.; *jo ko-i* (Gen. *jis-kisi-ká, -ke, -kti*) 'whosoever,' &c.; *jo kuchh* 'whatsoever'; *na ko-i* 'no one.'

60. The interrogative may be compounded thus, *aur kaun* 'who else?' *aur kyá* 'what else?' *kaun sá* 'what like*?' *Kyá* is sometimes used as a conjunction, meaning 'whether,' 'or.'

61. The reflexive pronoun *áp* (Gen. *apná, -ne, -ní*), meaning 'my own,' 'thy own,' 'his own,' 'her own,' 'our own,' 'your own,' 'their own,' is always substituted for the possessive cases of the pronouns when they refer to the same person as the nominative or agent, as *usne apná kám kiyá* 'he did his own work,' but *usne unká kám kiyá* 'he did their work.' see syntax, r. 312.

62. *Sab* 'all' may take the termination *hon* when it stands by itself (as *sabhog ne* 'by all'), but when used with a substantive it is indeclinable.

* *Sá* is used with the oblique form of the first and second personal pronouns; thus, *mujh sá* 'like me,' *tujh sá* 'like you.'

63. Some useful adjectives in *a* (changeable to *e* and *i* by rule 38), expressive of similitude and quantity, are formed from the pronouns *yih*, *wuh*, *kaun*, *jaun*, and *taun*, as follows: *aisá* 'this-like,' 'such-like,' 'such'; *itná* 'this much,' 'so many' (*itne men* 'in the meanwhile'); *waísá* 'that-like,' 'such'; *utná* 'that much'; *kaisá* 'what-like?' 'in what manner?' 'how!'; *kiíná* 'how many?' *jaisá* 'which-like,' 'in the manner which,' 'as'; *jiná* 'as many'; *taisá* 'such-like,' 'so'; *tiná* 'so many.'

64. The following words have a pronominal signification: *aur* 'other,' 'more'; *dásrá* 'another'; *donon* 'both'; *ka-i* 'some'; *ka-ek* 'several'; *har* 'every.'

VERBS.

65.

AUXILIARY TENSES.

(Anomalous formations derived from *ho-ná* 'to be,' see r. 109.)

Present.

<i>main hún</i>	'I am.'	<i>ham hain</i>	'we are.'
<i>tú hai</i>	'thou art.'	<i>tum ho</i>	'you are.'
<i>wuh hai</i>	'he,' 'she,' or 'it is.'	<i>we hain</i>	'they are.'

Past.

<i>main thá</i>	'I was.'	<i>ham the</i>	'we are.'
<i>tú thá</i>	'thou wast.'	<i>tum the</i>	'you were.'
<i>wuh thá</i>	'he' or 'it was.'	<i>we the</i>	'they were.'

Fem. *main thí*, &c.

Fem. *ham thí*, &c.

66. The above tenses are not only auxiliary to the complete conjugation of all verbs, but are also used as *substantive* tenses, for the most general expression of mere existence.

CONJUGATION.

67. Observe, that verbs are inflected according to the gender of their governing nouns, and that, as a general rule, when the masculine singular ends in *a*, the masculine plural ends in *e*, the feminine singular in *i*, and the feminine plural in *in* or sometimes *i-án*.

68. The infinitive or verbal noun ends in *ná*; as, *bol-ná* 'to speak.' This *ná* is changeable to *ne*, like substantives in *a* of the second declension (r. 25), and is declined with the

postpositions *ká*, *ke*, *ki*, *ko* &c., like other nouns. It is also changeable to *ní* for the singular, and *nín* or *ní-án* for the plural, to agree with feminine nouns.

69. The root (which also stands for the 2d sing. imperative) is formed by rejecting the *ná* of the infinitive; as, *bol*.

70. The present participle is formed by adding *tá* to the root; as, *bol-tá* 'speaking.'

[71. Observe—This *tá* is only used for the masc. sing. It is changeable to *te* for the masc. plural, to *ti* for the fem. sing., and to *tin* or *ti-án* for the fem. plural.]

72. The past participle is formed by adding *á* to the root; as, *bol-á* 'spoken.'

[73. Observe—This *á* is only used for the masc. sing. It is changeable to *e* for the masc. plural, to *i* for the fem. sing., and to *in* or *i-án* for the fem. plural.]

74 A. Three tenses come from the root, viz. 1. the potential (sometimes called the aorist or future indefinite), 2. the future, and 3. the imperative (with the respectful forms of the last two).

75. These are the only tenses which take terminations, properly so called; the tenses under B. and C. being formed with the participles and auxiliaries. The terminations are,

For the potential or aorist, sing. *ún*, *e*, *e*; pl. *en*, *o*, *en*.

$\begin{cases} \text{future masc.} \\ \text{future fem.} \end{cases}$	<i>úná</i> , <i>egá</i> , <i>egá</i> ; <i>enge</i> , <i>oge</i> , <i>enge</i> . <i>úní</i> , <i>egí</i> , <i>egí</i> ; <i>engín</i> *, <i>ogín</i> , <i>engín</i> *.
$\begin{cases} \text{imperative,} \\ \text{respectful imp.} \\ \text{respectful fut.} \end{cases}$	<i>ún</i> , root, <i>e</i> ; <i>en</i> , <i>o</i> , <i>en</i> , <i>iye</i> , pl. <i>iyo</i> †. <i>iyegá</i> &c., fem. <i>iyegí</i> &c.

* Observe—The last *n* may be dropped; thus, *engi*. Observe also, that *gi-án* may be substituted for *gin* throughout the plural of the future feminine.

† In the *Bág o Bahár* a form *farmáyen* from *farmá-ná* and *bhál jáiyen* from *bhál já-ná* occurs, which may be regarded as the 3d person plural of the respectful imperative, or perhaps of a respectful form of the potential.

76 B. Three common tenses come from the present participle, viz. 1. the present indefinite (sometimes used as a conditional), 2. the present definite, and 3. the imperfect.

77 C. Three from the past participle, viz. 1. the perfect indefinite, 2. the perfect definite, and 3. the pluperfect.

Six other uncommon tenses are given at r. 114.

TRANSITIVE OR ACTIVE VERBS.

78. Transitive verbs, if the root end in a consonant, are conjugated like *már-ná* 'to strike'; and if the root end in a vowel, like *bulá-ná* 'to call.'

79. Observe the peculiarity which distinguishes them from intransitives at r. 92;—that in the *past* tenses, formed by the past participle (see C. p. 21), a kind of passive construction is required; that is to say, the nominative is changed into an agent with *ne*, and the object of the verb then becomes the nominative, the past participle agreeing with it in gender and number.

80. Sometimes, however, the object takes *ko*, in which case the past participle remains unchanged, being used as it were impersonally; thus, *lařke ne lařki máři* 'by the boy the girl was beaten,' or *lařke ne lařki ko mářá* 'there was a beating by the boy to the girl.'

81. TRANSITIVES ENDING IN CONSONANTS.

Model, *MÁR-NÁ* 'to strike.'

Infinitive and verbal noun, *már-ná* 'to strike,' *márne ká*,
-ke, -kí, 'of striking,' &c.

- A. Root and 2d sing. imperative, *már* 'strike thou.'
- B. Present participle, *már-tá*, f. *már-tí*, pl. *már-te*, f. *már-tín*, 'striking.'
- C. Past participle, *már-á*, f. *már-i*, pl. *már-e*, f. *már-in*, 'struck.'

82. A. Three tenses from the root.

i. Potential (or aorist).

[Add to the root the terminations *ún*, *e*, *e*; *en*, *o*, *en*]

<i>main</i>	<i>már-un</i>	'I may strike.'	<i>ham</i>	<i>már-en</i>	'we may strike.'
<i>tú</i>	<i>már-e</i>	'thou mayest strike.'	<i>tum</i>	<i>már-o</i>	'ye may strike.'
<i>wuh</i>	<i>már-e</i>	'he may strike.'	<i>we</i>	<i>már-en</i>	'they may ke.'

2. Future, 'I will strike.'

[Add to the last *gá* for the masc. and *gí* for the fem. sing., *ge* for the masc. and *gín* or *giyán* for the fem. plural.]

	f.		f.
<i>main</i> már-ún-gá (-gí)	'I will strike.'	<i>ham</i> már-en-ge (-gín)*	
<i>tú</i> már-e-gá (-gí)		<i>tum</i> már-o-ge (-gín)	
<i>wuh</i> már-e-gá (-gí)		<i>we</i> már-en-ge (-gín)	

3. Imperative, 'strike.'

[The same as 1, except in 2d sing., where the root stands alone.]

<i>main</i> már-ún	'let me strike.'	<i>ham</i> már-en	'let us strike.'
<i>tú</i> már	'strike thou.'	<i>tum</i> már-o	'strike ye.'
<i>wuh</i> már-e	'let him strike.'	<i>we</i> már-en	'let us strike.'

Respectful imperative, 'be pleased to strike,' sing. *máriye*, pl. *máriyo*; fut. 'will be pleased to strike,' *máriyegá* &c.

83. B. Three tenses from the present participle.

1. Present indefinite, 'I strike or would strike,' '(if) I had struck.'

	f.		f.
<i>main</i> már-tá (-tí)		<i>ham</i> már-te (-tí)	
<i>tú</i> már-tá (-tí)		<i>tum</i> már-te (-tí)	
<i>wuh</i> már-tá (-tí)		<i>we</i> már-te (-tí)	

2. Present definite, 'I strike or am striking.'

	f.		f.
<i>main</i> már-tá hún (-tí hún)		<i>ham</i> már-te hain (-tí hain)†	
<i>tú</i> már-tá hai (-tí hai)		<i>tum</i> már-te ho (-tí ho)	
<i>wuh</i> már-tá hai (-tí hai)		<i>we</i> már-te hain (-tí hain)	

* *Maren-gí* may be used for *maren-gín*.

† The auxiliary ending in a nasal, it is not usual to add *n* to the participle, as in the present indefinite, but forms like *mártin* *haiq*, *mártin* *thip*, may be found in books.

3. Imperfect, 'I was striking.'

f.	f.
<i>main</i> már-tá thá (-tí thí)	<i>ham</i> már-te the (-tí thíñ)
<i>tú</i> már-tá thá (-tí thí)	<i>tum</i> már-te the (-tí thíñ)
<i>usuh</i> már-tá thá (-tí thí)	<i>we</i> már-te the (-tí thíñ)

84. C. Three tenses from the past participle.

1. Perfect indefinite, 'I struck.'

<i>main</i> ne már-á*	<i>ham</i> ne már-á*
<i>tú</i> ne —	<i>tum</i> ne —
<i>us</i> ne —	<i>unhon</i> ne + —

2. Perfect definite, 'I have struck.'

[Same as the last, with the auxiliary *hai*, or with *haiñ* when the object is plural.]

<i>main</i> ne már-á <i>hai</i> *	<i>ham</i> ne már-á <i>hai</i> *
<i>tú</i> ne —	<i>tum</i> ne —
<i>us</i> ne —	<i>unhon</i> ne + —

3. Pluperfect, 'I had struck.'

[Same as 1, with the auxiliary *thá*, or with *the* or *thí* or *thíñ* according to the number and gender of the object.]

<i>main</i> ne már-á <i>thá</i> *	<i>ham</i> ne már-á <i>thá</i> *
<i>tú</i> ne —	<i>tum</i> ne —
<i>us</i> ne —	<i>unhon</i> ne + —

* The above forms only hold good when the object is masc. sing. When the object is masc. plur. the forms will be már-e, már-e *hain*, már-e *the*, respectively; when fem. sing. már-i, már-i *hai*, már-i *thí*; when fem. plur. már-in, már-i *hain*, már-i *thíñ*: thus, 'I struck the boy,' *main* ne larká már-á; 'I struck the boys,' *main* ne larke már-e; 'I struck the girl,' *main* ne larkí már-i; 'I struck the girls,' *main* ne larkí-án már-in or méri-án.

But when *ko* is added to the object, then the past participle remains unchanged: thus, *main* ne larkí *ko* már-á.

+ *Unhon* ne is the common form for the plural, the form *un* ne being generally used for the singular, to denote respect.

Conjunctive participle, 'having struck.'
már, már-e, már-ke, már-kar, már-karke, már-karkar.

Adjective participles.

Present, *már-tá hú-á* (f. *már-tí hú-i*; pl. or inflected, *már-te hú-e*; f. *már-tí hú-in*) 'striking.'

Past, *már-á hú-á* (f. *már-i hú-i*; pl. or inflected, *már-e hú-e*; f. *már-i hú-in*) 'stricken.'

Adverbial participle.

már-te hí 'immediately on striking,' 'in the act of striking.'

Noun of agency.

márne-wálá 'a beater,' 'one who beats.'

85. Useful transitive verbs conjugated like *már-ná*.

<i>khol-ná</i> 'to open.'	<i>pakar-ná</i> 'to seize.'
<i>púchh-ná</i> 'to ask.'	<i>dál-ná</i> 'to throw.'
<i>rakh-ná</i> 'to place.'	<i>dekh-ná</i> 'to see.'
<i>kát-ná</i> 'to cut.'	<i>nikál-ná</i> 'to take out.'
<i>likh-ná</i> 'to write.'	<i>cháh-ná</i> 'to desire.'
<i>bhej-ná</i> 'to send.'	<i>sun-ná</i> 'to hear.'

TRANSITIVE VERBS ENDING IN VOWELS.

86. Observe—Transitives ending in vowels only differ from those ending in consonants* by requiring the insertion of *y* before the *á* of the past participle, and the optional insertion of *w* before the termination *e* and *en* of the potential (or aorist), future, and imperative: thus, *bulá-ná* 'to call' makes *bulá-y-á* in the past participle; and *dho-ná* 'to wash' becomes *dho-y-á*. As to the insertion of *w*, see middle of next page.

87. Model, *BULÁ'-NÁ* 'to call.'

Infinitive and verbal noun, *bulá-ná* 'to call,' *bulá-ne ká, -ke, -kí*, 'of calling,' &c.

- A. Root and 2d sing. imperative, *bulá* 'call thou.'
- B. Present participle, *bulá-tá*, f. *bulá-tí*, pl. *bulá-te*, f. *bulá-tín*, 'calling.'
- C. Past participle, *bulá-y-á*, f. *bulá-i*, pl. *bulá-e*, f. *bulá-in*, 'called.'

* But *kar-ná*, although ending in a consonant, makes *kiyé*, irregularly.

88. A. *Three tenses from the root.* 1. *Potential* (or *aorist*), 'may call.' 2. *Future*, 'shall call.'

3. *Imperative*, 'call.' R. *Respectful*, 'be pleased to call'; 'will be pleased to call.'

	SINGULAR.	PLURAL.
1. <i>main</i> <i>bulá-iñ</i>	<i>tú bulá(w)-e</i>	<i>wuh bulá(w)-e</i>
2. — <i>bulá-iñgá</i>	— <i>bulá(w)-egá</i>	— <i>bulá(w)-egá</i>
3. — <i>bulá-iñ</i>	— <i>bulá</i>	— <i>bulá(w)-en</i>
R.	<i>bulá-ye</i> , fut. <i>bulá-iyega</i>	<i>bulá-iyo</i>

The future feminine will end in -yf for the sing. and -yfis for the plural.

Observe—The insertion of w in the future is more usual in Hindi than in Hindustani.

89. B. *Three tenses from the present participle.* 1. *Present indefinite*, 'would call.' 2. *Present definite*, 'am calling.' 3. *Imperfect*, 'was calling.'

	SINGULAR.	PLURAL.
1. <i>main</i> <i>bulá-iñ</i>	<i>tú bulá-iñ</i>	<i>wuh bulá-iñ</i>
2. — <i>hái</i>	— <i>hai</i>	— <i>haiñ</i>
3. — <i>thá</i>	— <i>thá</i>	— <i>thá</i>

The feminine forms will be, for 1. *bulá-iñ* &c., pl. *bulá-iy* &c.; for 2. *bulá-iñ háñ* &c., pl. *bulá-iy háñ* &c.; for 3. *bulá-iñ tháñ* &c., pl. *bulá-iy tháñ* &c.

90. C. *Three tenses from the past participle.* 1. *Perfect indefinite*, 'called.' 2. *Perfect definite*, 'have called.' 3. *Pluperfect*, 'had called.' (Nominitive to be changed into agent with *ne*.)

1.	<i>main-ne bulá-y-á</i>	<i>tú ne bulá-y-á</i>	<i>us ne bulá-y-á</i>	<i>ham ne bulá-y-á</i>	<i>tum ne bulá-y-á</i>	<i>umhón ne bulá-y-á</i>
2.	—	<i>hai</i>	—	<i>hai</i>	—	<i>hai</i>
3.	—	<i>thá</i>	—	<i>thá</i>	—	<i>thá</i>

The above forms only hold good when the object is inacc. sing. When the object is masc. pl. the forms for 1. 2. 3. respectively will be *bulá-e*, *bulá-e hai*, *bulá-e the*; when fem. sing. *bulá-i*, *bulá-i hai*, *bulá-i thi*; when fem. pl. *bulá-in*, *bulá-in*, *bulá-in*: see p. 21. note *.

Conjunctive participle, *bulá-e*, *bulá-ho*, *bulá-kar*, *bulá-karkar*, 'having called.'

Adjective participles; present, *bulá-tá hú-á* (f. *bulá-tí hú-á*), pl. or inflected, *bulá-te hú-e*; f. *bulá-tí hú-á* (calling); past, *bulá-y-á hú-á* (f. *bulá-i hú-á*; pl. or inflected, *bulá-e hú-e*; f. *bulá-i hú-in*) 'called.'

Adverbial participle, *bulá-te-hí* 'immediately on calling,' 'in the act of calling.'

Noun of agency, *bulá-ne-wolá* 'a caller,' 'one who calls.'

91.

<i>khá-ná</i> 'to eat.'	<i>pahmehá-ná</i> 'to convey.'	<i>bachá-ná</i> 'to save.'
<i>lapé-ná</i> 'to apply.'	<i>sati-ná</i> 'to vex.'	<i>khildá-ná</i> 'to feed.'
<i>jagé-ná</i> 'to awaken.'	<i>battá-ná</i> 'to show.'	<i>chhérifá-ná</i> 'to set free.'
<i>farmé-ná</i> 'to command.'	<i>pá-ná</i> 'to find.'	<i>phá-ná</i> 'to sing.'
		<i>sól-ná</i> 'to put to sleep.'

Useful transitive verbs conjugated like *bulá-ná*.

<i>bandá-ná</i> 'to make.'	<i>bandá-ná</i> 'to save.'
<i>chhípa-ná</i> 'to conceal.'	<i>khildá-ná</i> 'to feed.'
<i>pillé-ná</i> 'to give to drink.'	<i>chhérifá-ná</i> 'to set free.'
<i>sól-ná</i> 'to put to sleep.'	<i>phá-ná</i> 'to sing.'

INTRANSITIVE OR NEUTER VERBS.

92. Intransitive or neuter verbs, if the root end in a consonant, are conjugated like *bol-na* 'to speak'; and if the root end in a vowel, like *la-ná* 'to bring.'

N. B. These two verbs must be regarded as neuter from the fact of their not admitting *ne* in the past tenses. *Kah-na* 'to say,' on the other hand, is active, and always requires *ne*.

INTRANSITIVES ENDING IN CONSONANTS.

93.

Model, *BOL-NÁ* 'to speak.'

Infinitive and verbal noun, *bol-ná* 'to speak,' *bolne khí*, *-khí*, 'of speaking.'

A. Root and 2d sing. imperative, *bol* 'speak thou.'

B. Present participle, *bol-ká*, f. *bol-di*, pl. *bol-te*, f. *bol-tín*, 'speaking.'

C. Past participle, *bol-ká*, f. *bol-i*, pl. *bol-e*, f. *bol-in*, 'spoken.'

94. A. *Three tenses from the root.* 1. *Potential* (or *aorist*), 'may speak.' 2. *Future*, 'shall speak.'

3. *Imperative*, 'speak.' R. *Respectful*, 'be pleased to speak,' will be pleased to speak.'

1. <i>main bol-úñ</i> 2. <i>-bol-úñ-gá (yí)</i> 3. <i>-bol-úñ</i> R.	<i>tú bol-e</i> <i>-bol-e-gá (yí)</i> <i>-bol</i> <i>bol-ye</i> , fut. <i>bol-iyegá</i>	<i>uuh bol-e</i> <i>-bol-e-gá (yí)</i> <i>-bol-e</i> <i>bol-ye</i>	<i>f.</i> <i>f.</i> <i>f.</i> <i>f.</i>	<i>ham bol-éñ</i> <i>-bol-éñ-gé (yíñ)</i> <i>-bol-éñ</i> <i>bol-ye</i>	<i>ham bol-o</i> <i>-bol-o-gé (yíñ)</i> <i>-bol-o</i> <i>bol-ye</i>	<i>we bol-éñ</i> <i>-bol-éñ-gé (yíñ)</i> <i>-bol-éñ</i> <i>bol-ye</i>	<i>f.</i> <i>f.</i> <i>f.</i> <i>f.</i>
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95. B. Three tenses from the present participle. 1. Present indefinite, 'would speak.' 2. Present definite, 'am speaking.' 3. Imperfect, 'was speaking.'

f.	f.	f.	f.	f.
1. main bol-tá (-í) tú bol-tá (-í)	wuh bol-tá (-í)	ham bol-te (-ín)	tum bol-te (-tín)	we bol-te (-tíñ)
2. -bol-tá (-í) húñ -bol-tá (-í) hai	-bol-tá (-í) hai	-bol-te (-í) hain	-bol-te (-í) ho	-bol-te (-í) han
3. -bol-tá thá } -bol-tá thá }	-bol-tá thá }	-bol-te the }	-bol-te the }	-bol-te the }
f. -íñ thí }	f. -íñ thí }	f. -íñ thí }	f. -íñ thí }	f. -íñ thí }

96. C. Three tenses from the past participle. 1. Perfect indefinite, 'spoken.' 2. Perfect definite, 'have spoken.' 3. Pluperfect, 'had spoken.'

f.	f.	f.	f.	f.
1. main bol-á (-í) tú bol-á (-í)	wuh bol-á (-í)	ham bol-e (-íñ)	tum bol-e (-íñ)	we bol-e (-íñ)
2. -bol-á (-í) húñ -bol-á (-í) hai	-bol-á (-í) hai	-bol-e (-í) hain	-bol-e (-í) ho	-bol-e (-í) han
3. -bol-á thá } -bol-á thá }	-bol-á thá }	-bol-e the }	-bol-e the }	-bol-e the }
f. bol-í thí }	f. bol-í thí }	f. bol-í thí }	f. bol-í thí }	f. bol-í thí }

Conjunctive participle, *bol*, *bol-e*, *bol-ké*, *bol-kar*, *bol-karkar*, 'having spoken.'

Adjective participles; present, *bol-tá hú-á* (f. *bol-tá hú-i*; pl. or inflected, *bol-e hú-e*; f. *bol-tá hú-íñ*) 'speaking'; past, *bol-á hú-á* (f. *bol-í hú-i*; pl. or inflected, *bol-e hú-e*; f. *bol-í hú-íñ*) 'spoken.'

Adverbial participle, *bolte-hí* 'immediately on speaking,' 'in the act of speaking.'

Noun of agency, *bolne-wáñá* 'a speaker,' 'one who speaks.'

INTRANSITIVES ENDING IN VOWELS.

97. Observe—Intransitive verbs ending in vowels only differ from those ending in consonants by inserting *y* before the *ā* of the past participle (in accordance with r. 86), and by optionally inserting *w* before the *e* and *ə̄* of the potential (or aorist), future, and imperative.

98.

Model, *lā'-nā'* ‘to bring.’

Infinitive and verbal noun, *lā-nā'* ‘to bring,’ *lā-ne kā*, *-kē*, *-kī*, ‘of bringing.’

- A. Root and 2d sing. imperative, *lā* ‘bring thou.’
- B. Present participle, *lā-kā*, f. *lā-tī*, pl. *lā-te*, f. *lā-tīn*, ‘bringing.’
- C. Past participle, *lā-yā*, f. *lā-ā*, pl. *lā-e*, f. *lā-īy*, ‘brought.’

D 2

99. A. *Three tenses from the root.* 1. *Potential* (or *aorist*), ‘may bring.’ 2. *Future*, ‘shall bring.’

3. *Imperative*, ‘bring.’ R. *Respectful*, ‘be pleased to bring;’ ‘will be pleased to bring.’

f.	f.	f.	f.	f.	f.	f.
1. main <i>lā-nā'</i>	<i>tū lā-(w)e</i>	<i>mrñlā-(w)e</i>	<i>ham lā-(w)ə̄n</i>	<i>tum lā-o</i>	<i>we lā-(w)ə̄n</i>	<i>f.</i>
2. <i>-lā-un-gā(-gi)</i>	<i>-lā-(v)e-gā(-gi)</i>	<i>-lā-(w)e-gā(-gi)</i>	<i>-lā-(w)ə̄n-gē(-gi)</i>	<i>-lā-o-ge(-gi)</i>	<i>-lā-(w)ə̄n-gē(-gi)</i>	
3. <i>-lā-un</i>	<i>-lā</i>	<i>-lā-(w)e</i>	<i>-lā-(w)ə̄n</i>	<i>-lā-o</i>	<i>-lā-(w)ə̄n</i>	
R.	<i>lā-iyē</i> , fut. <i>lā-iyegā</i>			<i>lā-iyō</i>		

100. B. *Three tenses from the present participle.* 1. *Present indefinite, 'would bring.'* 2. *Present definite, 'am bringing.'* 3. *Imperfect, 'was bringing.'*

f.	f.	f.	f.	f.	f.
1. main <u>l</u> <u>a</u> -t <u>ú</u> (- <i>i</i>)	t <u>ú</u> l <u>a</u> -t <u>ú</u> (- <i>i</i>)	u <u>n</u> h l <u>a</u> -t <u>ú</u> (- <i>i</i>)	ham l <u>a</u> -t <u>ú</u> (- <i>i</i>)	'm l <u>a</u> -t <u>ú</u> (- <i>i</i>)	we l <u>a</u> -t <u>ú</u> (- <i>i</i>)
2. -l <u>a</u> -t <u>ú</u> (- <i>i</i>) h <u>án</u>	-l <u>a</u> -t <u>ú</u> (- <i>i</i>) hai	-l <u>a</u> -t <u>ú</u> (- <i>i</i>) hai	-l <u>a</u> -t <u>ú</u> (- <i>i</i>) h <u>án</u>	-l <u>a</u> -t <u>ú</u> (- <i>i</i>) ho	-l <u>a</u> -t <u>ú</u> (- <i>i</i>) h <u>án</u>
3. -l <u>a</u> -t <u>ú</u> th <u>á</u>	-l <u>a</u> -t <u>ú</u> th <u>á</u>	-l <u>a</u> -t <u>ú</u> th <u>á</u>	-l <u>a</u> -t <u>ú</u> th <u>á</u>	-l <u>a</u> -t <u>ú</u> the	-l <u>a</u> -t <u>ú</u> the

The feminine forms will be, for 1. *lá-i* &c., pl. *lá-i* hán &c.; for 2. *lá-i* hán &c., pl. *lá-i* hán &c.; for 3. *lá-i* thić, pl. *lá-i* thić.

101. C. *Three tenses from the past participle.* 1. *Perfect indefinite, 'brought.'* 2. *Perfect definite, 'have brought.'* 3. *Pluperfect, 'had brought.'*

f.	f.	f.	f.	f.	f.
1. main <u>l</u> <u>a</u> -y <u>á</u> (<i>lá-i</i>)	t <u>ú</u> l <u>a</u> -y <u>á</u> (<i>lá-i</i>)	u <u>n</u> h l <u>a</u> -y <u>á</u> (<i>lá-i</i>)	ham l <u>a</u> -y <u>á</u> (<i>lá-i</i>)	turn l <u>a</u> -e (- <i>i</i>)	we l <u>a</u> -e (- <i>i</i>)
2. -l <u>a</u> -y <u>á</u> (<i>lá-i</i>) h <u>án</u>	-l <u>a</u> -y <u>á</u> (<i>lá-i</i>) hai	-l <u>a</u> -y <u>á</u> (<i>lá-i</i>) hai	-l <u>a</u> -y <u>á</u> (<i>lá-i</i>) h <u>án</u>	-l <u>a</u> -e (- <i>i</i>) ho	-l <u>a</u> -e (- <i>i</i>) h <u>án</u>
3. -l <u>a</u> -y <u>á</u> th <u>á</u>	-l <u>a</u> -y <u>á</u> th <u>á</u>	-l <u>a</u> -y <u>á</u> th <u>á</u>	-l <u>a</u> -y <u>á</u> th <u>á</u>	-l <u>a</u> -e the	-l <u>a</u> -e the

Conjunctive participle, *lá, lá-e, lá-ha, lá-har, lá-harks, lá-harker,* 'having brought.'

Adjective participles; present, *lá-té hú-á* (f. *lá-tí hú-í*; pl. or inflected, *lá-to hí-e*; f. *lá-tí hí-í*) ‘bringing’; past, *lá-yá hú-á* (f. *lá-í hú-í*; pl. or inflected, *lá-e hú-e*; f. *lá-í hú-í*) ‘brought.’
 Adverbial participle, *lái-hí* ‘immediately on bringing,’ ‘in the act of bringing.’
 Noun of agency, *lái-wáli* ‘a bringer,’ ‘one who brings.’

102. PASSIVE VOICE WITH *JÁ-NA* ‘to go.’

The passive voice is formed by prefixing the past participle (changeable to agree with a plural or feminine nominative) of any active verb to the tenses of the neuter verb *já-ná* ‘to go’: thus, *már-á
já-ná* ‘to be beaten’; potential (or aorist), *maiñ mán-á jí-tíñ* ‘I may be beaten;’ future, *we mán-e
já-(w)eñge* ‘they shall be beaten;’ *uñl mán-í jí-(w)eñí* ‘she will be beaten.’ The past participle of
já-ná is *ga-yá* irregularly (f. *ga-í*, pl. *ga-e*, f. *ga-íñ*). In other respects it is like *lá-ná*, as follows:—

103. *JÁ-NA* ‘to go.’

Infinitive and verbal noun, *já-ná* ‘to go,’ *já-ne hí*, *-he*, *-hi*, ‘of going.’

- A. Root and 2d sing. imperative, *já* ‘go thou.’
- B. Present participle, *já-té*, f. *já-tí*, pl. *já-te*, f. *já-tíñ*, ‘going.’
- C. Past participle, *ga-y-á*, f. *ga-í*, pl. *ga-e*, f. *ga-íñ*, ‘gone.’

104. A. *Three tenses from the root.* 1. *Potential* (or *aorist*), 'may go.' 2. *Future*, 'shall go.'

3. *Imperative*, 'go.' R. *Respectful*, 'be pleased to go,' will be pleased to go.'

f.	f.	f.	f.	f.	f.
1. main já-in	tú já-(w)s	vuñ já-(w)e	ham já-(w)en	tuñ já-(w)	we já-(w)en
2. -já-úñ-gá(-gi)	-já-(w)e-gá(-gi)	-já-(w)e-gá(-gi)	-já-(w)en-ge(-gín)	-já-o-ge(-gín)	-já-(w)en-ge(-gín)
3. -já-úñ	-já-	-já-(w)e	-já-(w)en	-já-o	-já-(w)en

R. **já-ige**, fut. **já-ingegá**

105. B. *Three tenses from the present participle.* 1. *Present indefinite*, 'would go.' 2. *Present definite*, 'am going.' 3. *Imperfect*, 'was going.'

f.	f.	f.	f.	f.	f.
1. main já-tá (-ii)	tú já-tá (-ii)	vuñ já-tá (-ii)	ham já-te (-tiñ)	tuñ já-te (-tiñ)	we já-te (-tiñ)
2. -já-tá (-ii) háiñ	-já-tá (-ii) hai	-já-tá (-ii) hai	-já-te (-ti) haiñ	-já-te (-ti) ho	-já-te (-ii) haiñ
3. -já-tá thé } f. -ii thí }	-já-tá thé }	-já-tá thé }	-já-te the }	-já-te the }	-já-te the }

{ f. -ii **thí** }

{ f. -ii **thí** }

{ f. -ii **thí** }

106. C. *Three tenses from the past participle.* 1. *Perfect indefinite, 'gone.'* 2. *Perfect definite, 'have gone.'* 3. *Pluperfect, 'had gone.'*

f.	f.	f.	f.	f.	f.
1. <i>main ga-yá (ga-i)</i>	<i>tú ga-yá (ga-i)</i>	<i>unh ga-yá (ga-i)</i>	<i>ham ga-e (-in)</i>	<i>tum ga-e (-in)</i>	<i>we ga-e (-in)</i>
2. <i>-ga-yá (ga-i) hín</i>	<i>-ga-yá (ga-i) hín</i>	<i>-ga-yá (ga-i) hín</i>	<i>-ga-e (-i) hín</i>	<i>-ga-e (-i) hín</i>	<i>-ga-e (-i) hín</i>
3. <i>-ga-yá thi</i>	<i>-ga-yá thi</i>	<i>-ga-yá thi</i>	<i>-ga-e thi</i>	<i>-ga-e thi</i>	<i>-ga-e thi</i>
<i>f. ga-i thi</i>	<i>f. ga-i thi</i>	<i>f. ga-i thi</i>	<i>f. ga-i thi</i>	<i>f. ga-i thi</i>	<i>f. ga-i thi</i>

Conjunctive participle, *já, já-e, já-ke, já-kar, já-karar*, 'having gone.'

Adjective participles; present, *já-ta hú-á* (*f. já-i hú-i*; pl. or inflected, *já-te hú-e*; f. *já-i hú-in*) 'going'; past, *ga-yá hú-á* (*f. ga-i hú-i*; pl. or inflected, *ga-e hú-e*; f. *ga-i hú-in*) 'gone.'

Adverbial participle, *já-te-hí* 'immediately on going,' 'in the act of going,' Noun of agency, *jáne-wálu* 'a goer,' 'one who goes.'

107. Observe—The passive voice, formed with the tenses of *já-nú*, placed after a past participle, is generally used when the agent is unknown, or not specifically referred to. When the agent is known and expressed, it will generally be sufficient to use the past participle alone; see past tenses of *máñ-ná* (at r. 84) and syntax (r. 284, a).

108. Observe also, that *já-nú* is sometimes added to the roots of verbs, but does not then necessarily give a passive signification: thus, *ho já-né* 'to become'; *so já-né* 'to go to sleep'; *mar já-ná* 'to die'; *rah já-né* 'to stop'; *khaí já-ná* 'to eat up'; *uh já-né* 'to rise up'; *qar já-né* 'to fear'; *düh já-ná* 'to be drowned'; *gháñt já-né* 'to be agitated'; see intensive verbs at r. 147 A.

109. **Conjugation of the neuter and auxiliary verb *hó-ná* 'to be or to become.'**

The past participle of this verb is *há-d* irregularly f. *há-i*, pl. *há-e*, f. *há-in*. It resembles roots ending in *a* in allowing *w* to be optionally inserted before the *e* and *en* of the potential (or aorist), future, and imperative; but when *w* is not inserted, it may optionally, by a rule peculiar to roots in *o*, drop the *á* and *e* of the terminations of these tenses (leaving the root *ho* either to combine with the remaining *n* or to stand alone), excepting in the 1st sing. of the future, where it rather drops the *o* of the root, and retains the *á* of *angtú*.

In the respectful tenses *j* is anomalously inserted before *ye*.

***HO-NÁ* 'to be or to become.'**

Infinitive and verbal noun, *hó-ná* 'to be,' *hó-ne kí*, *-ke*, *-ki*, 'of being.'

A. Root and 2d sing. imperative, *ho* 'be thou.'

B. Present participle, *ho-kí*, f. *ho-tí*, pl. *ho-te*, f. *ho-tín*, 'being.'

C. Past participle, *há-kí*, f. *há-i*, pl. *há-e*, f. *há-in*, 'been.'

110. A. *Three tenses from the root.* 1. *Potential* (or *aorist*), 'may be.' 2. *Future*, 'shall be.'

3. *Imperative*, 'be.' R. *Respectful*, 'be pleased to be,' will be pleased to be.'

1. <i>main ho-ún</i>	<i>tú ho-(w)e</i>	<i>uñi ho-(w)e</i>	<i>ham ho-(w)en</i>	<i>tum ho-o</i>	<i>we ho-(w)en</i>
or <i>hon</i>	or <i>ho</i>	or <i>ho</i>	or <i>hon</i>	or <i>ho</i>	or <i>hon</i>
2. <i>-ho-ingá</i>	<i>-ho-(w)eñá</i>	<i>-ho-(w)eñá</i>	<i>-ho-(w)eñá</i>	<i>-ho-oge</i>	<i>-ho-(w)eñá</i>
or <i>há-ingá</i>	or <i>ho-gá</i>	or <i>ho-gá</i>	or <i>há-gá</i>	or <i>honge</i>	or <i>honge</i>
3. <i>-ho-ún</i> or <i>hon</i>	<i>-ho-(w)e</i> or <i>ho</i>	<i>-ho-(w)e</i> or <i>ho</i>	<i>-ho-(w)en</i> or <i>hon</i>	<i>-ho-o</i> or <i>ho</i>	<i>-ho-(w)en</i> or <i>hon</i>
R.	<i>há-j-ye</i> , fut. <i>há-j-yeña</i>				

III. B. *Three tenses from the present participle.* 1. *Present indefinite*, 'would be,' 'used to be.'

2. *Present definite*, 'am.' 3. *Imperfect*, 'was,' 'was becoming.'

f.	f.	f.	f.	f.	f.
1. main̄ ho-tā (-ti)	tú ho-tā (-ti)	nah ho-tā (-ti)	ham ho-to (-ti)	tum ho-te (-ti)	we ho-te (-ti)
2. -ho-tā (-ti) hán̄	-ho-tā (-ti) hai	-ho-tā (-ti) hai	-ho-ta (-ti) hai	-ho-te (-ti) ho	-ho-te (-ti) hai
3. -ho-tā thā	-ho-tā thā	-ho-tā thā	-ho-te the	-ho-te the	-ho-te the
f. -ti thi	f. -ti thi	f. -ti thi	f. -ti thi	f. -ti thi	f. -ti thi

III. C. *Three tenses from the past participle.* 1. *Perfect indefinite*, 'became.' 2. *Perfect definite*, 'have become.' 3. *Pluperfect*, 'had become.'

f.	f.	f.	f.	f.	f.
1. main̄ há-tá (há-i)	tú há-tá (há-i)	nah há-tá (há-i)	ham há-e (há-i)	tum há-e (há-i)	we há-e (há-i)
2. -há-tá (-i) hán̄	-há-tá (-i) hai	-há-tá (-i) hai	-há-e (-i) hai	-há-e (-i) ho	-há-e (-i) hai
3. -há-tá thā	-há-tá thā	-há-tá thā	-há-e the	-há-e the	-há-e the
f. há-i thi	f. há-i thi	f. há-i thi	f. há-i thi	f. há-i thi	f. há-i thi

Conjunctive participle, *ho*, *há-e*, *ho-ke*, *ho-kar*, *ho-kar-kar*, 'having been.'

Adjective participles; present, *ho-tá há-tá* (*f. ho-ti há-i*; *f. ho-ti há-i*) 'being'; past, *há-tá* (*f. há-i*; pl. or inflected, *há-e*; *f. há-i*) 'been.'

Adverbial participle, *há-tá* 'immediately on being,' 'in the act of being.'

Noun of agency, *háne-wálki* 'one who is.'

SIX ADDITIONAL TENSES FOR ALL VERBS.

113. The verb *mar-ná* 'to die' is like *ho-ná* in making *mú-á* (f. *mú-i*, pl. *mú-e*, f. *mú-íz*) in past participle, as if the root were *mú* (from Sanskrit *mri*, Prakrit *mu*). Hence the tenses from the past participle will be like those from the past part. of *ho-ná*. In other respects *mar-ná* is quite regular, like *bol-ná*: thus, potential (or aorist), *mar-íz*, -*e*; -*en*, -*o*; -*er*: indefinite, *mar-ík*, &c.

114. Observe, that the potential (or aorist), future, and indefinite of *ho-ná* are occasionally, but rarely, joined as auxiliaries to the present and past participles of any verb. This adds six tenses to the nine already specified as belonging to all verbs; but as these tenses are rarely met with, it will be sufficient to indicate them under *bol-ná*, as follows:—

Three additional tenses from the present participle.

1. *Present potential*, 'I may be speaking,' *main bol-tá ho-íñ* or *hon* *tú bol-tá ho-(w)e* or *ho*, &c.

2. *Present future*, 'I shall be speaking,' *main bol-tá ho-íngá* or *híngá* *tú bol-tá ho-(w)egá* or *ho-gá*.

3. *Present conditional*, 'had I been speaking,' *main bol-tá ho-tá* *tú bol-tá ho-tá*, &c.

Three additional tenses from the past participle.

1. *Past potential*, 'I may have spoken,' *main bol-á ho-íñ* or *hon* *tú bol-á ho-(w)e* or *ho*, &c.

2. *Past future*, 'I shall or will have spoken,' *main bol-á ho-íngá* or *híngá* *tú bol-á ho-(w)egá* or *ho-gá*.

3. *Past conditional*, 'had I spoken,' *main bol-á hola* *tú bol-á hola*, &c.

Of these six tenses the past future is the one most likely to occur.

115. Conjugation of the active verb *kar-ná* 'to do,' 'to make.'

The past participle is *kí-yé* irregularly (f. *ki*, pl. *ki-e*, f. *kiy*). In other respects it is regular, but *j* is inserted before the *iye* and *iyegá* of the respectful tenses, as in the case of *ho-ná*. *Kariye*, *kariyo*, however, occur.

16.

KAI-NÁ' 'to do.'

Infinitive and verbal noun, *kar-né* 'to do,' *kar-ne kó*, -*ke*, -*ki*, 'of doing.'

A. Root and 2d sing. imperative, *kar* 'do thou'.
 B. Present participle, *kar-thi*, f. *kar-thi*, pl. *kar-te*, f. *kar-tiñ*, 'doing.'
 C. Past participle, *ki-yá*, f. *ki*, pl. *ki-e*, f. *kiñ*, 'done.'

A. *Three tenses from the root.* 1. *Potential* (or *orist*), 'may do.' 2. *Future*, 'shall do.' 3. *Imperative*, 'do.' R. *Respectful*, 'be pleased to do.' 'will be pleased to do.'

卷之三

I. 1. <i>main</i> <i>kar-íŋ</i>	<i>tí kar-e</i>	<i>wuh kar-e</i>	<i>ham kar-en</i>	<i>tum kar-o</i>	<i>we kar-en</i>
2. - <i>kar-ingá (-gi)</i>	<i>-kar-egá (-gi)</i>	<i>-kar-egá (-gi)</i>	<i>-kar-enge (-gén)</i>	<i>-kar-oge (-gíz)</i>	<i>-kar-enge (-gín)</i>
3. - <i>kar-ín</i>	<i>-kar</i>	<i>-kar-e</i>	<i>-kar-en</i>	<i>-kar-o</i>	<i>-kar-en</i>

17. B. *Three tenses from the present participle.* 1. *Present indefinite, 'would do.'* 2. *Present definite, 'am doing.'* 3. *Present continuous, 'was doing.'*

affine, am young	f.	f.	f.	f.	f.
1. -kar-tá <i>kar-tá</i> (-ti)	tú	kar-tí (-ti)	wuh kar-tí (-ti)	ham kar-te (-ti)	turn kar-te (-ti)
2. -kar-té (-ti) <i>háiñ</i>	-kar-tá (-ti) <i>haiñ</i>	-kar-tí (-ti) <i>hai</i>	-kar-té (-ti) <i>hai</i>	-kar-te (-ti) <i>ho</i>	-kar-te (-ti) <i>hai</i>
3. -kar-tá <i>tha</i>	-kar-tá <i>tha</i>	-kar-tá <i>tha</i>	-kar-te the	-kar-te the	-kar-te the
f. -thí	f. -thí	f. -thí	f. -thín	f. -thín	f. -thín

118. C. Three tenses from the past participle. 1. Perfect indefinite, 'done.' 2. Perfect definite, 'have done.' 3. Pluperfect, 'had done.'

f.	f.	f.	f.	f.
1. <i>maiñ ne ki-yá(kí) tú ne ki-yá(kí) us ne ki-yá(kí)</i>	<i>ham ne ki-yá(kí)</i>	<i>tum ne ki-yá(kí)</i>	<i>unhon ne ki-yá(kí)</i>	
2. - <i>ki-yá(kí) hái</i>	- <i>ki-yá(kí) hái</i>	- <i>ki-yá(kí) hái</i>	- <i>ki-yá(kí) hái</i>	- <i>ki-yá(kí) hái</i>
3. - <i>ki-yá thá</i>	- <i>ki-yá thá</i>	- <i>ki-yá thá</i>	- <i>ki-yá thá</i>	- <i>ki-yá thá</i>
f. <i>ki thí</i>	f. <i>ki thí</i>	f. <i>ki thí</i>	f. <i>ki thí</i>	f. <i>ki thí</i>

N. B. The above forms only hold good when the object is masc. or fem. sing.; see note to r. 84.

Conjunctive participle, *kar, ki-e, kar-ke, kar-kar*, 'having done.'

Adjective participles; present, *kar-tú hú-ú* (f. *kar-tí hú-í*; pl. or inflected, *kar-tsí hú-e*; f. *kar-tí hú-in*) 'doing'; past, *ki-yá hú-ú* (f. *ki hú-í*; pl. or inflected, *ki-e hú-e*; f. *ki hú-in*) 'done.'

Adverbial participle, *kar-te-hí* 'immediately on doing,' 'in the act of doing.'

Noun of agency, *karne-wukí* 'a doer,' 'one who does.'

119. Observe—*Kar-ná* is of constant use compounded with nouns, with which its meaning must be made to blend; thus, *qal kar-ná* 'to make killing', i. e. 'to kill'; *ma'lém kar-ná* 'to perceive'; *shádi k.* 'to marry'; *máyaf k.* 'to stop'; *daryáft k.* 'to discover'; *kem k.* 'to lessen'; *shurí k.* 'to begin'; *chholá k.* 'to diminish.'

120. It also forms a frequentative compound after a past participle (see r. 155 A); as, *jé-yé kar-ná* 'to go frequently'; *déh-k k.* 'to look frequently'; *ki-yé k.* 'to do frequently.'

Conjugation of the active verb *de-ná* 'to give.'

The past participle is *di-yif* irregularly (f. *di*, pl. *di-e*, f. *díy*). The respectful tenses follow the analogy of *kan-núf* and *ha-ná*, the root becoming *díj* before the terminations.

122. Observe—When a root ends in *e*, the letter *w* may be inserted before the *e* and *ey* of the potential (or aorist), future, and imperative, or the *w* may be omitted, in which case the final *e* of the root is also dropped.

DE-NÁ 'to give.'

Infinitive and verbal noun, *de-nóf* 'to give,' *de-ne kñ*, *-ke*, *-ki*, 'of giving.'

- A. Root and 2d sing. imperative, *de* 'give thou.'
- B. Present participle, *de-tú*, f. *de-kñ*, pl. *de-te*, f. *de-tíñ*, 'giving.'
- C. Past participle, *di-y-f*, f. *di*, pl. *di-e*, f. *díy*, 'given.'

E

123. A. *Three tenses from the root.* 1. *Potential* (or *aorist*), 'may give.' 2. *Future*, 'shall give.'

3. *Imperative*, 'give.' R. *Respectful*, 'he pleased to give,' 'will be pleased to give.'

1. main <i>de-nín</i>	<i>tú de-nó</i>	<i>mrñ de-nó-e</i>	<i>ham de-nó-en</i>	<i>tum de-o</i>	<i>we de-w-en</i>
or <i>dín</i>	or <i>de</i>	or <i>de</i>	or <i>deñ</i>	or <i>do</i>	or <i>den</i>
2. — <i>de-ángí</i>	— <i>de-nogá</i>	— <i>de-nogá</i>	— <i>de-nenge</i>	— <i>de-oge</i>	— <i>de-nenge</i>
or <i>díngí</i>	or <i>deyñ</i>	or <i>dáz</i>	or <i>dänge</i>	or <i>døge</i>	or <i>dænge</i>
3. — <i>de-án</i> or <i>dín</i>	— <i>de</i>	— <i>deve</i> or <i>de</i>	— <i>deven</i> or <i>den</i>	— <i>deo</i> or <i>do</i>	— <i>deven</i> or <i>den</i>
R.	<i>di-j-iy-e</i> , fut. <i>di-j-iyegá</i>				<i>dk-j-iyø</i>

124. B. Three tenses from the present participle. 1. Present indefinite, 'would give.' 2. Present definite, 'am giving.' 3. Imperfect, 'was giving.'

f.	f.	f.	f.	f.
1. <i>mìn de-tí (-ti)</i>	<i>tí de-tá (-ti)</i>	<i>ninh de-té (-tí)</i>	<i>ham de-te (-tí)</i>	<i>tum de-te (-tí)</i>
2. – <i>de-tá (-ti) hán</i>	– <i>de-tá (-ti) hán</i>	– <i>de-tí (-ti) hán</i>	– <i>de-te (-ti) hán</i>	– <i>de-te (-ti) hán</i>
3. – <i>de-tá thá</i> f. - <i>ti thá</i>	– <i>de-tá thá</i> f. - <i>ti thá</i>	– <i>de-tí thá</i> f. - <i>ti thá</i>	– <i>de-te thá</i> f. - <i>ti thá</i>	– <i>de-te the</i> f. - <i>ti thán</i>

125. C. Three tenses from the past participle. 1. Perfect indefinite, 'given.' 2. Perfect definite, 'have given.' 3. Pluperfect, 'had given.'

f.	f.	f.	f.	f.
1. <i>mìn ne di-yá (di) tí ne di-yá (di) us ne di-yá (di)</i>	<i>ham ne di-yá (di) tum ne di-yá (di)</i>	<i>anhong ne di-yá (di)</i>	<i>anhong ne di-yá (di)</i>	<i>anhong ne di-yá (di)</i>
2. – <i>di-yá (di) hán</i>	– <i>di-yá (di) hán</i>	– <i>di-yá (di) hán</i>	– <i>di-yá (di) hán</i>	– <i>di-yá (di) hán</i>
3. – <i>di-yá thá</i> f. <i>di thá</i>	– <i>di-yá thá</i> f. <i>di thá</i>	– <i>di-yá thá</i> f. <i>di thá</i>	– <i>di-yá thá</i> f. <i>di thá</i>	– <i>di-yá thá</i> f. <i>di thá</i>

N.B. The above forms only hold good when the object is masc. or fem. singular; see note to r. 84.

Conjunctive participle, *de, dí-e, de-ke, de-kar, de-kárkar*, 'having given.'

Adjective participles; present, *de-tá hú-a* (f. *de-tí hú-i*; pl. or inflected, *de-te hú-e*; f. *de-tí hú-in*) 'giving'; past, *di-yá hú-á* (f. *di hú-i*; pl. or inflected, *di-e hú-e*; f. *di hú-in*) 'given.'

Adverbial participle, *de-te hú* 'immediately on giving,' in the act of giving.

Noun of agency, *dene-wálk* 'a giver,' one who gives.'

126.

Conjugation of the active verb *le-né* 'to take.'

The past participle is *li-y-d* irregularly (f. *li-e*, pl. *li-e*, f. *li-n*). The respective tenses follow the analogy of *kar-né*, *ho-né*, and *de-né*.

LE-NÉ 'to take.'

Infinitive and verbal noun, *le-né* 'to take', *le-ne kí*, *-kí*, 'of taking'.

- A. Root and 2d sing. imperative, *le* 'take thou.'
- B. Present participle, *le-thé*, f. *le-tí*, pl. *le-te*, f. *le-tíñ*, 'taking.'
- C. Past participle, *li-y-dé*, f. *li*, pl. *li-e*, f. *li-n*, 'taken.'

E 2

127. A. *Three tenses from the root*. 1. *Potential* (or *aorist*), 'may take.' 2. *Future*, 'shall take.'3. *Imperative*, 'take.' R. *Respectful*, 'be pleased to take,' will be pleased to take.'

1. <i>main</i> <i>le-thí</i>	<i>thí le-w-e</i>	<i>wuh le-w-e</i>	<i>ham le-w-en</i>	<i>tum le-o</i>	<i>we le-w-en</i>
or <i>lin</i>	or <i>le</i>	or <i>le</i>	or <i>len</i>	or <i>lo</i>	or <i>len</i>
2. - <i>le-tingá</i>	- <i>leve-gí</i>	- <i>leve-gí</i>	- <i>levege</i>	- <i>le-oge</i>	- <i>le-w-enge</i>
or <i>lingá</i>	or <i>le-gí</i>	or <i>legí</i>	or <i>lengr</i>	or <i>lo-gr</i>	or <i>lo-ge</i>
3. <i>le-wí</i> or <i>lin</i>	- <i>le</i>	- <i>le-w-e</i> or <i>le</i>	- <i>le-w-en</i> or <i>len</i>	- <i>leo</i> or <i>lo</i>	- <i>leven</i> or <i>len</i>
R.					<i>li-j-ijo</i>

128. B. *Three tenses from the present participle.* 1. *Present indefinite, 'would take.'* 2. *Present definite, 'am taking.'* 3. *Imperfect, 'was taking.'*

f.	f.	f.	f.	f.	f.
1. <i>maín le-tú (-bi)</i>	<i>tí le-tá (-bi)</i>	<i>wuh le-tá (-bi)</i>	<i>ham le-le (-bi)</i>	<i>tum le-te (-bi)</i>	<i>we le-le (-bi)</i>
2. - <i>le-tá (-bi) hain</i>	- <i>le-tá (-bi) hain</i>	- <i>le-tá (-bi) hain</i>	- <i>le-te (-bi) hain</i>	- <i>le-te (-bi) hain</i>	- <i>le-te (-bi) hain</i>
3. - <i>le-tá thá</i>	- <i>le-tá thá</i>	- <i>le-tá thá</i>	- <i>le-te the</i>	- <i>le-te the</i>	- <i>le-te the</i>

$\left\{ \begin{array}{l} f. -tú thá \\ f. -tá thá \end{array} \right\}$ $\left\{ \begin{array}{l} f. -tú thá \\ f. -tá thá \end{array} \right\}$ $\left\{ \begin{array}{l} f. -tú thá \\ f. -tá thá \end{array} \right\}$

129. C. *Three tenses from the past participle.* 1. *Perfect indefinite, 'taken.'* 2. *Perfect definite, 'have taken.'* 3. *Pluperfect, 'had taken.'*

f.	f.	f.	f.	f.	f.
1. <i>maín ne lí-yá (-bi)</i>	<i>tú ne lí-yá (-bi)</i>	<i>us ne lí-yá (-bi)</i>	<i>ham ne lí-yá (-bi)</i>	<i>tum ne lí-yá (-bi)</i>	<i>unhon ne lí-yá (-bi)</i>
2. - <i>lí-yá (-bi) hain</i> ●	- <i>lí-yá (-bi) hain</i>				
3. - <i>lí-yá thá</i>	- <i>lí-yá thá</i>	- <i>lí-yá thá</i>	- <i>lí-yá thá</i>	- <i>lí-yá thá</i>	- <i>lí-yá thá</i>

$\left\{ \begin{array}{l} f. lí thá \\ f. lí thá \end{array} \right\}$ $\left\{ \begin{array}{l} f. lí thá \\ f. lí thá \end{array} \right\}$ $\left\{ \begin{array}{l} f. lí thá \\ f. lí thá \end{array} \right\}$

Observe—The above forms only hold good when the object is masc. or fem. singular; see note to r. 84.

Conjunctive participle, *le*, *lés*, *le-he*, *le-kar*, *le-karkan*, 'having taken.'

Adjective participles; present, *le-tká hú-á* (f. *le-tkí hú-i*; pl. or inflected, *le-te hú-e*; f. *le-ti hú-in*) ‘taking’; past, *hi-ygá hú-á* (f. *hi hú-i*; pl. or inflected, *hí-e hú-e*; f. *hi hú-in*) ‘taken’.

Adverbial participle, *lete-hí* ‘immediately on taking,’ ‘in the act of taking’;

Noun of agency, *lene-wálí* ‘a taker,’ ‘one who takes’.

130. Observe, that the regular form of the past participle of the verb *ni-ná* ‘to drink’ will be *piy-á* (f. *pí*, pl. *pi-e*, f. *pín*), like the irregular forms of *kar-ná*, *de-ná*, and *le-ná*. *Pi-ná* also inserts *j* before the *eye* and *ijo* of the respectful imperative, and optionally before *iyegá*.

131. Remember, therefore, that the following six verbs (last conjugated) form their past participles irregularly: thus—

	SINGULAR.		PLURAL.	
	MASC.	FEM.	MASC.	FEM.
<i>já-ná</i>	‘to go’	<i>ga-y-á</i>	<i>ga-i</i>	<i>ga-in</i>
<i>ho-ná</i>	‘to be’	<i>hú-á</i>	<i>hú-i</i>	<i>hí-in</i>
<i>mar-ná</i>	‘to die’	<i>mi-ná</i>	<i>mi-i</i>	<i>mi-in</i>
<i>kar-ná</i>	‘to do’	<i>kiy-á</i>	<i>ki</i>	<i>ki-n</i>
<i>de-ná</i>	‘to give’	<i>diy-á</i>	<i>di</i>	<i>di-n</i>
<i>le-ná</i>	‘to take’	<i>hiy-á</i>	<i>hi</i>	<i>hi-n</i>

132. Remember also, that the following five take *jīye* and *jīyo* (liable to be contracted, excepting in the case of *ho-nú*, into *je* and *jo*) in the respective imperative:—

<i>ho-nú</i> ‘to be’	<i>hú-jīye</i> ‘be pleased to become’
<i>kaw-nú</i> ‘to do’	<i>kí-jīye</i> ‘be pleased to do’
<i>de-nú</i> ‘to give’	<i>dí-jīye</i> ‘be pleased to give’
<i>le-nú</i> ‘to take’	<i>lk-jīye</i> ‘be pleased to take’
<i>pí-nú</i> ‘to drink’	<i>pí-jīye</i> ‘be pleased to drink’

133. Observe—Dissyllabic roots, enclosing a short *a* in the second syllable, drop this *a* in the potential (or aorist) and past participle: thus—

POTENTIAL (OR AORIST).	PAST PARTICIPLE.
<i>níká-nú</i> ‘to issue’	<i>níkli-úñ</i>
<i>palér-nú</i> ‘to seize’	<i>palér-úñ</i>
<i>baras-nú</i> ‘to rain’	<i>bars-úñ</i>
<i>guzar-nú</i> ‘to pass’	<i>guzer-úñ</i>

134. Common verbs conjugated throughout their most useful forms.

INFINITIVE.	PRESENT PARTICIPLE.	PAST PARTICIPLE.	POTENTIAL (OR AORIST).	FUTURE.	RESPECTFUL.
bánth-ná, v. a. 'to bind'	bánth-tá	bánth-á	bánth-úñ, e, e, en, o, en	bánth-íngá	bánth-íye
chuk-ná, v. u. 'to finish'	chuk-tá	chuk-á	chuk-úñ, e, e, en, o, en	chuk-íngá	
dál-ná, v. a. 'to throw'	dál-tá	dál-á	dál-úñ, e, e, en, o, en	dál-íngá	dál-íye
ján-ná, v. u. 'to know'	ján-tá	ján-á	ján-úñ, e, e, en, o, en	ján-íngá	ján-íye
kah-ná, v. a. 'to say'	kah-tá	kah-á	kah-úñ, e, e, en, o, en	kah-íngá	kah-íye
lag-ná, v. n. 'to begin'	lag-tá	lag-á	lag-úñ, e, e, en, o, en	lag-íngá	lag-íye
pé-ná, v. a. 'to find'	pé-tá	pé-yá	pé-úñ, e, e, en, o, en	pé-íngá	pé-íye
rakl-ná, v. a. 'to place'	rakl-tá	rakl-á	rakl-úñ, e, e, en, o, en	rakl-íngá	rakl-íye
suk-ná, v. n. 'to be able'	suk-tá	suk-á	suk-úñ, e, e, en, o, en	suk-íngá	
sun-ná, v. a. 'to hear'	sun-tá	sun-á	sun-úñ, e, e, en, o, en	sun-íngá	sun-íye
dekh-ná, v. u. 'to see'	dekh-tá	dekh-á	dekh-úñ, e, e, en, o, en	dekh-íngá	dekh-íye

a. Remember that the following verbs are neuter, and therefore not susceptible of *ne* (see rr. 79, 375): *bol-ná* 'to speak'; *blúl-ná* 'to forget'; *chuk-ná* 'to finish'; *dar-ná* 'to fear'; *kar-ná* 'to fight'; *la-ná* 'to bring'.

135. *Rules for converting neuter verbs into actives or causals, and into double causals.*

Observe, in the following lists some active verbs (marked v. a.) are included under the head of Neuters. These are made doubly active or simply causal by the same affixes which are employed to make neuter verbs active.

136. Rule I.—To form an active or causal verb out of a neuter, add long á to the root; and to form a double causal, insert w before this long á: thus, *pak-ná* ‘to be cooked,’ ‘to ripen;’ *paká-ná* ‘to cook,’ ‘to make ripe;’ *pakwá-ná* ‘to cause to cook,’ &c.

137. Other examples.

NEUTER.	ACTIVE OR CAUSAL.	DOUBLE CAUSAL.
<i>uṭh-ná</i> ‘to rise up’	<i>uṭhá-ná</i>	<i>uṭhwá-ná</i>
<i>bach-ná</i> ‘to be saved’	<i>bachá-ná</i>	<i>bachwá-ná</i>
<i>ban-ná</i> ‘to be made’	<i>baná-ná</i>	<i>banwá-ná</i>
<i>bujh-ná</i> ‘to be extinguished’	<i>bujhá-ná</i>	<i>bujhwá-ná</i>
<i>pahunch-ná</i> ‘to arrive’	<i>pahunchá-ná</i>	<i>pahunchwá-ná</i>
<i>parh-ná</i> ‘to read’	<i>parhá-ná</i>	<i>parhwá-ná</i>
<i>pair-ná</i> ‘to swim’	<i>pairá-ná</i>	
<i>jal-ná</i> ‘to burn’	<i>jalá-ná</i>	<i>jalwá-ná</i>
<i>daur-ná</i> ‘to run’	<i>daurá-ná</i>	
<i>sun-ná</i> ‘to hear’	<i>suná-ná</i>	
<i>lag-ná</i> ‘to be applied’	<i>lagá-ná</i>	<i>lagwá-ná</i>
<i>mil-ná</i> ‘to be united’	<i>milá-ná</i>	<i>milwá-ná</i>
<i>hil-ná</i> ‘to move’	<i>hilá-ná</i>	<i>hilwá-ná</i>

138. N. B. Dissyllabic roots, enclosing a short a in the last syllable, drop this vowel in forming the active, but not necessarily in the double causal :—

<i>pakar-ná</i> ‘to seize’	<i>pakrá-ná</i>	<i>pakaṛwá-ná</i>
<i>chamak-ná</i> ‘to shine’	<i>chamká-ná</i>	
<i>samajh-ná</i> (v. a.) ‘to understand’	<i>samjhá-ná</i>	<i>samajhwá-ná</i>

<i>sarak-ná</i> 'to move'	<i>sarká-ná</i>	<i>sarakwá-ná</i>
<i>laṭak-ná</i> 'to hang'	<i>laṭká-ná</i>	

139. Rule II.—Monosyllabic roots of neuter verbs enclosing long vowels or diphthongs between two consonants generally substitute a short vowel (*i* being substituted for *ā*, *ī*, and *e*; and *u* for *ū* and *o*) before adding *á* to form actives, and before adding *wá* to form double causals; ex. gr.—

NEUTER.	ACTIVE OR CAUSAL.	DOUBLE CAUSAL.
<i>bol-ná</i> 'to speak'	<i>bulá-ná</i>	<i>bulwá-ná</i>
<i>bhúl-ná</i> 'to forget'	<i>bhulá-ná</i>	<i>bhulwá-ná</i>
<i>bhej-ná</i> (v. a.) 'to send'	<i>bhijú-ná</i>	<i>bhijwá-ná</i>
<i>bhig-ná</i> 'to be wet'	<i>bhigá-ná</i> *	<i>bhigwá-ná</i>
<i>jág-ná</i> 'to be awake'	<i>jagá-ná</i>	<i>jagwá-ná</i>
<i>dúb-ná</i> 'to drown'	<i>dubá-ná</i> *	<i>dubwá-ná</i>
<i>leṭ-ná</i> 'to lie down'	<i>liṭá-ná</i>	<i>liṭwá-ná</i>

140. Observe—Roots ending in vowels, after shortening the final vowel, according to r. 139, generally add *l* to the root, which with *á* and *wá* makes *lá* for causals, and *lwá* for double causals :—

<i>pi-ná</i> (v. a.) 'to drink'	<i>pilá-ná</i>	<i>pilwá-ná</i>
<i>jí-ná</i> 'to live'	<i>jilá-ná</i>	
<i>de-ná</i> (v. a.) 'to give'†	<i>dilá-ná</i>	<i>dilwá-ná</i>
<i>dho-ná</i> (v. a.) 'to wash'	<i>dhulá-ná</i>	<i>dhulwá-ná</i>
<i>ro-ná</i> 'to weep'	<i>rulá-ná</i>	
<i>so-ná</i> 'to sleep'	<i>sulá-ná</i>	<i>sulwá-ná</i>
<i>khá-ná</i> (v. a.) 'to eat'	<i>khilá-ná</i>	<i>khilwá-ná</i>

141. Observe—*Nahá-ná* 'to bathe' drops the final vowel of the root before *l*, but shortens it before *lwá*: thus, *nahlá-ná* 'to cause to bathe,' *naha-lwá-ná* 'to cause to be bathed.'

* These two neuter verbs have also the irregular active forms *dubo-ná* 'to immerse' and *bhigo-ná* 'to make wet.'

† But *le-ná* 'to take' makes only *liwá-ná*.

142. Some roots ending in consonants add either *ā* or *á*: thus—

<i>baih-ná</i> ‘to sit’	<i>bīhá-ná*</i> or <i>bīhlá-ná</i>
<i>dekh-ná</i> (v. a.) ‘to see’	<i>dikhá-ná</i> or <i>dikhlá-ná</i>
<i>síkh-ná</i> (v. a.) ‘to learn’	<i>sikhá-ná</i> or <i>sikhlá-ná</i>

143. *Kah* (v. a.) ‘to say’ makes *kahá-ná* and *kahlá-ná* ‘to cause to say,’ ‘to call;’ and is peculiar in allowing a neuter or passive sense to its causal: thus, *kahá-tá hai* or *kahlá-tá hai* ‘he is called.’

144. Rule III.—Roots of neuter verbs enclosing short vowels generally lengthen those vowels to form actives or causals; and in consequence of the lengthening of the radical vowel, dispense with the addition of *ā*. In the double causal the radical vowel is not lengthened, and *wá* is therefore added:—

NEUTER.	ACTIVE OR CAUSAL.	DOUBLE CAUSAL.
<i>bandh-ná</i> ‘to be tied’	<i>bándh-ná</i>	<i>bandhwá-ná</i>
<i>pal-ná</i> ‘to be nourished’	<i>pál-ná</i>	<i>palwá-ná</i>
<i>kat-ná</i> ‘to be cut’	<i>kát-ná</i>	<i>kat-wá-ná</i>
<i>khul-ná</i> ‘to open’	<i>khól-ná</i>	<i>khulwá-ná</i>
<i>ghul-ná</i> ‘to dissolve’	<i>ghol-ná</i>	<i>ghulwá-ná</i>
<i>lad-ná</i> ‘to be loaded’	<i>lád-ná</i>	<i>ladwá-ná</i>
<i>mar-ná</i> ‘to die’	<i>már-ná</i>	<i>marwá-ná</i>
<i>nikal-ná</i> ‘to come out’	<i>nikál-ná</i>	<i>nikalwá-ná</i>

145. The following are anomalously formed:—

NEUTER.	ACTIVE.	DOUBLE CAUSAL.
<i>bik-ná</i> ‘to be sold’	<i>bech-ná</i> ‘to sell’	<i>bikwá-ná</i>
<i>phaṭ-ná</i> ‘to be torn’	<i>phár-ná</i> or <i>phará-ná</i>	
<i>phúṭ-ná</i> ‘to be split’	<i>phor-ná</i> ‘to split’	<i>phurwá-ná</i>
<i>túṭ-ná</i> ‘to be broken’	<i>torná</i> ‘to break’	<i>turuá-ná</i>
<i>chhut-ná</i> ‘to go off’	<i>chhor-ná*</i> ‘to let off’	<i>chhurwá-ná</i>
<i>rak-ná</i> ‘to remain’	<i>rakh-ná*</i> ‘to place’	<i>rakhwá-ná</i>

* Also *baihá-ná* and *baihul-ná*; also *chhurá-ná* and *rakhá-ná*.

146.

COMPOUND VERBS.

1st. *From the root.*

Three kinds are formed from the root by prefixing an unconjugated root to a conjugated verb.

147 A. INTENSIVES.—These are more forcible than a simple verb, and the peculiarity of them is that the unconjugated root, which comes first in the compound, conveys the main idea, whilst the conjugated verb at the end generally merges its own sense in that idea, but at the same time gives force to it, like an adverb or emphatic particle in English: thus—

- uṭhá-dená* ‘to set up.’
- ā-jáná* ‘to come suddenly.’
- ban-ána* ‘to be performed,’ ‘to succeed.’
- ban-jáná* ‘to be made,’ ‘to become.’
- pí-jáná* or *pí-lená* ‘to drink off or up.’
- rakh-léná* ‘to lay by.’
- rakh-dená* ‘to set down,’ ‘to place.’
- so-jáná* ‘to go to sleep.’
- kát-dálna* ‘to cut off.’
- kah-dená* ‘to speak out.’
- khá-jáná* ‘to eat up.’
- kho-dená* ‘to squander away.’
- gár-dená* ‘to bury.’
- gir-párná* ‘to fall down.’
- girá-dená* ‘to throw down.’
- le-jáná* ‘to take or carry away,’ ‘to convey.’
- le-ána* ‘to bring along.’
- le-léná* ‘to take hold of,’ ‘to seize.’
- már-dálna* ‘to kill outright.’
- nikál-dená* ‘to turn out.’
- ho-jáná* or *ho-rahná* ‘to become.’

148 B. POTENTIALS;—expressing ability to do any thing.

Formed by prefixing an unconjugated root to the verb *sak-ná* 'to be able:' thus—

- já-sakná* 'to be able to go.'
- kar-sakná* 'to be able to do.'
- likh-sakná* 'to be able to write.'

149. They may also serve the purpose of a potential mood: thus, *maiñ kar sak-tá hún* 'I can do.'

150 C. COMPLETIVES;—expressing completion of an action. Formed by prefixing an unconjugated root to the verb *chuk-ná* 'to be finished:' thus—

- pí-chukná* 'to have done drinking.'
- khá-chukná* 'to have done eating.'
- maiñ kah-chuk-á* 'I have done saying,' or 'I have already said.'

151. They may also serve the purpose of a future perfect: thus, *jab maiñ likh-chukúngá* 'when I shall have done writing,' or 'when I shall have written.'

2dly. *From the present participle.*

152 A. CONTINUATIVES;—expressing continuous action. Formed by joining a present participle to the verbs *já-ná* 'to go' and *rah-ná* 'to remain.' The present participle must agree with the nominative in gender and number: thus—

- bol-tá já-ná* 'to go on speaking.'
- parh-te já-te hain* 'they go on reading.'
- á-tá já-tá rah-ná* 'to keep coming and going.'
- ro-tí rah-tí hai* 'she goes on weeping.'

153 B. STATISTICALS;—expressing motion whilst in the state of doing any thing. Formed by joining an inflected present participle to a verb of motion. The present participle must always be in the inflected state, the postposition *men* (denoting 'in the state of') being understood: thus—

gá-te áti hai 'she comes singing' (i. e. 'in the state of singing').

ro-te daur-tá hai 'he runs weeping' (i. e. 'in a weeping condition').

154. Observe—From the above description it is clear that Continuatives and Statisticals are not strictly compound verbs, but rather phrases in which the present participle is used either adjectively or adverbially.

3dly. *From the past participle.*

155 A. FREQUENTATIVES;—expressing repeated or habitual action. Formed by joining an uninflected past participle to the tenses of the verb *kar-ná*: thus—

á-yá kar-ná 'to come frequently.'

á-yá já-yá kar-tá 'he keeps constantly coming and going.'

bol-á kar-tí hai 'she speaks frequently.'

já-yá kar-ná 'to go frequently.'

ki-yá kar-ná 'to do frequently.'

likh-á kar-ná 'to write frequently.'

156. Observe—In the above and the next class of compound verbs the regular past participles *já-yá* and *mar-á* are preferred to the usual *ga-yá* and *mú-á*.

157 B. DESIDERATIVES;—expressing desire or wish. Formed by joining an uninflected past participle to the tenses of the verb *cháh-ná* 'to wish': thus—

likh-á cháh-ná 'to wish to write.'

mar-á cháh-á 'he wished to die.'

mar-á cháh-i 'she wished to die.'

158. They may often express futurity, or the being about to do any thing: thus, *jáy-á cháh-tí hai* 'she wishes to go or is about to go,' *mar-á cháh-tí hai* 'she is about to die.'

159. By using the respectful form *cháh-iyé* the sense of

obligation, necessity, or fitness, is obtained: thus, *ham-ko já-yá cháh-iye* 'we must go,' *tum-ko dekh-á cháh-iye* 'you ought to see;' see syntax, r. 479.

160. Observe—Passive verbs are formed by prefixing any past participle to the tenses of the verb *já-ná* 'to go,' but the past participle is then changeable to agree with a plural or feminine nominative; see r. 102.

161. Note, that a kind of intensive verb (generally implying 'motion') may sometimes be formed from the past participle, agreeing with the nominative: thus, *par-á phir-ná* 'to prowl about,' *bhág-á já-ná* 'to flee away,' *wuh chal-i já-tí thi* 'she was going along.'

COMPOUND VERBS FROM THE INFLECTED INFINITIVE.

162. Three kinds of compound verbs are said to come from the inflected infinitive, but these are rather phrases than compound verbs. They are,

163. INCEPTIVES, from an infinitive in *ne* joined to the verb *lag-ná* 'to begin'; as, *síkh-ne lag-á* 'he began to learn,' *kah-ne lag-i* 'she began to speak.'

164. PERMISSIVES, from an infinitive in *ne* joined to the verb *de-ná* 'to give (leave);' as, *já-ne de-ná* 'to give leave to go,' *so-ne de-ná* 'to give leave to sleep,' *wuh rah-ne de-tá hai* 'he gives leave to remain.'

165. ACQUISITIVES, from an infinitive in *ne* joined to the verb *pá-ná* 'to get (leave);' as, *já-ne pá-ná* 'to get leave to go,' *wuh bhág-ne pá-tá hai* 'he gets leave to flee.'

166. A kind of compound verb, called a Reiterative, is formed by joining together two verbs of nearly the same sense, and conjugated in the same tenses throughout: thus, *dekh-ná bhál-ná* 'to see.' It is usually restricted to the tenses of the participles, and is especially used in the conjunctive participle: thus, *we bol-te chál-te hain* 'they converse,' *bagair dekhe bhále* 'without having seen,' *dho dhá-kar*

' having washed thoroughly,' *jal bhun-kar* ' having become inflamed,' *wuh ap-ná hisáb dekh-tá parh-tá hai* ' he is examining his accounts,' *phuslá phandlá-kar* ' having wheedled,' *ján-bújh-kar* 'having known,' 'wilfully,' 'purposely'; *sanjhá bujhá-kar* 'having explained.'

167. From the above description of compound verbs it is clear that they are really only five in number; viz. 1. Intensives, 2. Potentials, 3. Completives, 4. Frequentatives, 5. Desideratives.

NOMINALS.

168. Nominals are very common, and are formed by joining a noun or adjective to a verb (usually *kar-ná* 'to do' or *ho-ná* 'to be'): thus, *tamám kar-ná* 'to complete;' *khará ho-ná* 'to be erect,' 'to stand;' *khará kar-ná* 'to make stand,' 'to stop,' *gári kharí kar* or *gári ko khará kar* 'stop the carriage,' *jam'a ho-ná* 'to be collected;' *shurú' ho-ná* 'to commence;' *mol le-ná* 'to purchase;' *gota már-ná* 'to dive;' *gota khá-ná* 'to be dipped;' *yául rakh-ná* 'to remember.'

169. IDIOMATIC REPETITION OF PARTICIPLES.

baiḥh-e bithá-e (men) 'sitting still.'

baná baná-yá 'ready made.'

paká paká-yá 'ready cooked.'

saj sajá-kar 'having completely prepared.'

kah-á kah-i 'altercation.'

már-á már-i 'scuffling.'

ADVERBS.

Quintuplicate series derived from the pronouns *yih*, *wuh*, *kaun*, *jeun*, *tuan*.

	NEAR.	REMOTE.	INTERROGATIVE.	RELATIVE.	CORRELATIVE.
1. Time	<i>yih</i> 'this'	<i>wuh</i> 'that'	<i>kaun</i> 'who ?'	<i>jauin</i> 'which'	<i>tuan</i> 'that same'
	<i>ab</i> 'now'	(<i>as-waq</i>)	<i>kab</i> 'when ?'	<i>jab</i> 'when'	<i>tab</i> 'then'
2. Place	<i>yihān</i> 'here'	<i>wuhān</i> 'there'	<i>kaunān</i> 'where ?'	<i>jalān</i> 'whenever'	<i>tahān</i> 'there'
3.	<i>idhar</i> 'hither'	<i>udhar</i> 'thither'	<i>kidhar</i> 'whither ?'	<i>jidhar</i> 'whether'	<i>sidhar</i> 'thither'
4. Manner	<i>yín</i> } 'thus', 'in <i>yon</i> } that way	<i>wíng</i> } 'thus' (not <i>won</i> } used)	<i>kuyín</i> 'how ?'	<i>kyūn</i> 'as'	<i>tyvín</i> } 'so' <i>ton</i> or <i>taun</i> }
5. Likeness	<i>aiəd</i> 'like this', 'in this manner'	<i>waisé</i> 'like that', 'in that manner'	<i>kaiaé</i> 'like what ?'	<i>jaiaé</i> 'like which,' 'as'	<i>taiaé</i> 'like the same', 'so'
6. Number	<i>itná</i> 'this many'	<i>utná</i> 'that many'	<i>kiñdá</i> 'how many ?'	<i>jindá</i> 'as many'	<i>hitná</i> 'so many'
7. Quantity	<i>ittá</i> 'this many'	<i>uttá</i> 'that many'	<i>kitá</i> 'how much ?'	<i>jittá</i> 'as many'	<i>titá</i> 'so many'

171. By adding *i*, *hi*, *hīg*, (equivalent to 'very,' 'indeed,' 'the same,') to some of the preceding and to other pronouns, the following more emphatic pronouns and adverbs are formed :—

- yih-i* or *yah-i* 'this same.' In the oblique case *is-i*.
- wuh-i* or *wahí* 'that same.' In the oblique case *us-i*;
- in pl. *un-hīn* with *hīn*:
- so, *tum-hīn* 'you yourself.'
- ab-hí* 'now,' 'at this very time.'
- kab-hí* or *kab-hú* 'ever.'
- tub-hí* 'at that very time.'
- ya-hīn* or *yi-hīn* 'exactly here,' 'in this place,' 'in this way.'
- wu-hīn* or *wa-hīn* 'exactly there,' 'in that place,' 'in that way.'
- ka-hīn* 'whereabouts,' 'somewhere.'
- aur ka-hīn* 'elsewhere.'
- yún-hīn* 'in this very way, time, place.'
- wún-hīn* or *won-hīn* or *wo-hīn* or *wuhīn* or *únhīn* or
 unhīn 'in that very way, time, place,' 'thereupon,'
 'immediately upon that.'
- jon-hīn* 'as soon as.'
- waisá-hí* 'that same,' 'in the very same manner.'
- kar* is added to *kyún*: thus,
kyúnkar 'how?' 'why?' 'because.'

172. By adding *tak* 'to' and *talak* 'until' the following compounds are obtained :—

- ab tak* or *ab talak* 'till now.'
- kab tak* 'till when?'
- jab talak* 'while,' 'as long as.'
- tab tak* or *tab talak* 'till then.'
- yahán tak* 'to this degree.'

173. By repeating some of the preceding adverbs useful compounds are formed : thus—

jon-ton or *jaun taruṇ* or *jon ton kar* ‘in some way,’ ‘by some means.’

kab-hí kab-hí ‘sometimes.’

jab kab-hí ‘whenever.’

jaháṇ ka-híṇ ‘wherever.’

waise ká waisá or *jaise ká taisá* ‘such as before.’

174. Other adverbs and adverbial compounds.

<i>ab</i> ‘now.’	<i>kal</i> ‘yesterday,’ ‘to-morrow.’
<i>achának</i> ‘suddenly.’	<i>kis wáste</i> ‘why?’
<i>áj</i> ‘to-day.’	<i>mat</i> * ‘do not.’
<i>ákhir</i> or <i>ákhir ko</i> or <i>ákhirash</i> ‘at last.’	<i>na</i> * ‘not.’
<i>ás pás</i> ‘around,’ ‘on all sides.’	<i>nahín*</i> ‘not.’
<i>aur bhi</i> ‘still more.’	<i>nahín-to</i> ‘otherwise.’
<i>bhí</i> ‘also,’ ‘even.’	<i>nágáh</i> ‘suddenly.’
<i>chupke</i> ‘secretly,’ ‘privately.’	<i>nidán</i> ‘at length.’
<i>faqat</i> ‘only,’ ‘merely.’	<i>nit</i> ‘always.’
<i>garaz</i> ‘in short,’ ‘in a word.’	<i>par</i> ‘but,’ ‘over.’
<i>hamesha</i> ‘always.’	<i>pare</i> ‘beyond.’
<i>is liye</i> ‘for this reason,’ ‘therefore.’	<i>pas</i> ‘therefore,’ ‘then.’
<i>is wáste</i> ‘on this account,’ ‘therefore.’	<i>phir</i> ‘again,’ ‘then.’
<i>kabhí nahín</i> ‘never.’	<i>sháyat</i> ‘perhaps.’
<i>kab ke</i> ‘how long?’	<i>tak</i> or <i>talak</i> ‘up to.’
	<i>to</i> or <i>tau</i> ‘then,’ ‘in that case.’
	<i>ware</i> ‘on this side.’
	<i>ziyáda</i> ‘more.’

175. Adverbial prepositions governing the genitive with *ke*.

<i>andar</i> ‘within.’	<i>+ ba-madad</i> ‘by aid of.’
<i>áge</i> ‘before,’ ‘in front.’	<i>barábar</i> ‘equal to.’
<i>ba'd</i> ‘after.’	<i>báhir</i> ‘without.’
<i>badle</i> ‘instead.’	<i>bá'is</i> ‘by reason of.’

* *Mat* is used with the imperative and respectful only; *na* with the imperative and other tenses; *nahín* with all but the imperative: thus, *bháliyo mat* ‘don't forget,’ *aisá na kar* ‘don't do so.’

bích 'in' or 'among.'	pár 'across,' 'on the other side.'
dar miyán 'among.'	pás 'by,' 'near.'
gírd 'around.'	píchhe 'behind.'
háth 'in the hand of,' 'by the hand of.'	qaríb 'near.'
'ivaz 'instead.'	qábil 'capable.'
khárij 'without.'	rú-ba-rú 'in presence of.'
lá-iq 'worthy.'	sabab 'by reason of.'
lige 'on account of.'	sámhné 'in front.'
† mánind 'like.'	sáh 'with' ('in company').
máre 'by reason of.'	sivá or sivá-e 'except.'
mújib 'by means of.'	ta-ín* 'to.'
mutábiq 'conformable to.'	tale 'under.'
muwáfiq 'according to,' 'fit for.'	† taraf (ke or kí) 'towards.'
názdík 'near.'	úpar 'above.'
níche 'under,' 'beneath.'	wár-pár 'right through.'
	wáste 'on account of.'
	yahán 'at the abode of.'

176. *Adverbial prepositions governing the genitive with kí.*

ba-darlat 'by means of.'	ma'rífat 'by' or 'through.'
ba-madud 'by aid of.'	mánind 'like.'
bábat 'concerning.'	nisbat 'relative to.'
jihat 'on account of.'	taraf 'towards.'
kháfir 'for the sake of.'	tarah 'in the manner of.'

177. ARABIC AND PERSIAN PREFIXES.

az 'from.'	ba, bah, bi, 'in,' 'by.'
'alá 'upon.'	bar 'in,' 'on,' 'at'
'an 'from.'	bará-e 'on account of.'

* These three require *ke* when they precede the substantive, but may take *kí* when they follow; thus mánind táré *ke* 'like a star,' but táré *kí* mánind. The others require *ke* whether they precede or follow; as *ba'd ta'ammul ke* or *ta'ammul ke ba'd* 'after reflection,' *us ke yahán* 'at his abode.' In the 1st and 2d personal pronouns *re* of course takes the place of *ke*; as *sivá-e mere* 'except me.'

* *Ke ta-ín* is in fact equivalent to *ko*: thus, *bekason ke ta-ín rúpái detá* 'he gives money to the poor' (= *bekason ko*).

<i>bá</i> 'with.'	<i>illá</i> 'except.'
<i>be</i> 'without.'	<i>'ind</i> 'near,' 'with.'
<i>bilá</i> 'without.'	<i>la</i> or <i>li</i> 'to,' 'from.'
<i>dar</i> 'in.'	<i>ma</i> 'with.'
<i>fi</i> 'in.'	<i>min</i> 'from.'

178. ARABIC ADVERBS.

<i>al batta</i> 'certainly.'	<i>ittifáqan</i> 'by chance,' 'accidentally.'
<i>al qissa</i> 'in short.'	
<i>bi-l-fíl</i> 'in fact,' 'at present.'	<i>jabran</i> 'by force.'
<i>fi-l-haqíqat</i> 'in truth.'	<i>khusúsán</i> 'especially.'
<i>fi-l-hál</i> or <i>fi-l-faúr</i> 'instantly.'	<i>ya'ne</i> 'that is to say.'

179. CONJUNCTIONS.

<i>agar</i> or <i>gar</i> 'if.'	<i>kyúnki</i> 'because.'
<i>agarchi</i> 'although.'	<i>khwáh</i> 'either,' 'or.'
<i>ammá</i> 'but.'	<i>lekin</i> 'but.'
<i>aur</i> 'and.'	<i>magar</i> 'except,' 'unless.'
<i>az bas-ki</i> 'since,' 'for as much as.'	<i>nahín</i> 'to,' 'otherwise.'
<i>balki</i> 'but,' 'moreover.'	<i>níz</i> 'also.'
<i>goyá</i> 'as if.'	<i>par</i> 'but,' 'yet,' 'over.'
<i>ham</i> 'also,' 'together.'	<i>pas</i> 'thence,' 'therefore.'
<i>hanoz</i> 'yet.'	<i>so</i> 'therefore,' 'so.'
<i>harchand</i> 'although.'	<i>táki</i> 'in order that.'
<i>hál-ánki</i> 'whereas.'	<i>to</i> 'then,' 'in that case.'
<i>jo</i> 'if,' 'when,' 'that,'	<i>wa</i> or <i>o</i> 'and.'
-(also 'who,' 'which'; see r. 54.)	<i>war</i> (for <i>wa gar</i>) 'and if.'
<i>ki</i> 'that,' 'because,' 'than,' 'saying.'	<i>war-na</i> 'and if not.'
	<i>yá</i> 'or,' 'either.'

180. INTERJECTIONS.

<i>Afso</i> or <i>Haif</i> 'Alas !'	<i>há-e há-e</i> 'alas ! alas !'
<i>áyá</i> 'whether?' interrogative.	<i>khabar-dár</i> 'take care !'
<i>báp-re</i> 'my goodness !' 'oh me !'	<i>lo</i> 'see !' 'look !'
<i>harchi bádá bád</i> 'come what may !'	<i>wáe</i> 'wo !'
	<i>wáh wáh</i> 'oh ! bravo !'
	<i>zin-hár</i> or <i>zinlár</i> 'beware !'

181.

NUMERALS.—CARDINALS.

1 <i>ek.</i>	35 <i>paintís.</i>	68 <i>aṭhaṭh.</i>
2 <i>do.</i>	36 <i>chhattís.</i>	69 <i>unhattar.</i>
3 <i>tín.</i>	37 <i>saintís.</i>	70 <i>sattar.</i>
4 <i>chár.</i>	38 <i>aṭh-tís.</i>	71 <i>ikhattar.</i>
5 <i>pánch.</i>	39 <i>untális.</i>	72 <i>bahattar.</i>
6 <i>chah.</i>	40 <i>chális.</i>	73 <i>tihattar.</i>
7 <i>sát.</i>	41 <i>iktális.</i>	74 <i>charuhattar.</i>
8 <i>aṭh.</i>	42 <i>be-ális.</i>	75 <i>pachhattar.</i>
9 <i>nau.</i>	43 <i>tentális or</i> <i>taintális.</i>	76 <i>chhihattar.</i>
10 <i>das.</i>		77 <i>sathattar.</i>
11 <i>igárah</i> or <i>gyárah.</i>	44 <i>charu-ális.</i>	78 <i>aṭhhattar.</i>
12 <i>bárah.</i>	45 <i>paintális.</i>	79 <i>unási.</i>
13 <i>terah.</i>	46 <i>chhiyális.</i>	80 <i>assi.</i>
14 <i>chaudah.</i>	47 <i>saintális.</i>	81 <i>ikási.</i>
15 <i>pandrah.</i>	48 <i>aṭhúális.</i>	82 <i>be-ási.</i>
16 <i>solah.</i>	49 <i>unchás.</i>	83 <i>tirási.</i>
17 <i>satrah.</i>	50 <i>pachás.</i>	84 <i>charurási.</i>
18 <i>aṭhárah.</i>	51 <i>ikáwan.</i>	85 <i>pachási.</i>
19 <i>unis</i> or <i>unnis.</i>	52 <i>báwan.</i>	86 <i>chhiyásí.</i>
20 <i>bis.</i>	53 <i>tirpan.</i>	87 <i>satásí.</i>
21 <i>ikkis</i> or <i>ekis.</i>	54 <i>chauwan.</i>	88 <i>aṭhásí.</i>
22 <i>bá-is.</i>	55 <i>pachpan.</i>	89 <i>nau-ási.</i>
23 <i>te-is.</i>	56 <i>chhappan.</i>	90 <i>nauwe.</i>
24 <i>chaubis.</i>	57 <i>sattáwan.</i>	91 <i>ikánavwe.</i>
25 <i>pachis.</i>	58 <i>aṭháwan.</i>	92 <i>bánavwe.</i>
26 <i>chabbis.</i>	59 <i>unsaṭh.</i>	93 <i>tiránavwe.</i>
27 <i>satá-is.</i>	60 <i>sáṭh.</i>	94 <i>chauránavwe.</i>
28 <i>aṭhá-is.</i>	61 <i>iksaṭh.</i>	95 <i>pachánavwe.</i>
29 <i>untis.</i>	62 <i>básaṭh.</i>	96 <i>chhiyánavwe.</i>
30 <i>tis.</i>	63 <i>tirsáṭh.</i>	97 <i>satánavwe.</i>
31 <i>iktis.</i>	64 <i>chausaṭh.</i>	98 <i>aṭhánavwe.</i>
32 <i>battis</i> or <i>batis.</i>	65 <i>painsáṭh.</i>	99 <i>ninánavwe.</i>
33 <i>tentis</i> or <i>taintis.</i>	66 <i>chhiyásáṭh.</i>	100 <i>sai</i> or <i>sai.</i>
34 <i>chauntis</i> or <i>chautis.</i>	67 <i>satsáṭh.</i>	

182. After 100 the series is continued as in English, omitting the conjunction; as, 101 *ek sau ek*, 225 *do sau pachis*, 1001 *ek hazár aur ek*, 1521 *ek hazár pánch sau ikkis*.

183. *Ek* added to another numeral is equivalent to 'about' or 'something more than'; as, *sau ek* 'about a hundred,' *das ek* 'about ten.' *Chand* is added to express 'fold'; as, *chár-chand* 'fourfold.'

a. Similarly, *bís unis* 'a little less than' or 'about twenty.'

Observe—Two numerals are often joined together without any conjunction; as, *das pánch* 'from five to ten.'

184.

ORDINALS.

1st <i>pahlá</i> or <i>pahilá</i> .	6th <i>chhaṭwán</i> or <i>chhaṭhá</i> .
2d <i>dúsrá</i> .	7th <i>sátwán</i> .
3d <i>tísrá</i> .	8th <i>áthwán</i> .
4th <i>chauthá</i> .	9th <i>nauwán</i> or <i>nawán</i> .
5th <i>pánchwán</i> .	10th <i>daswán</i> .

And so on by adding *wán* to the cardinals.

185.

AGGREGATE NUMBERS.

<i>gandá</i> 'aggregate of 4.'	<i>saikrá</i> 'a hundred.'
<i>gáhí</i> 'aggregate of 5.'	<i>hazár</i> 'a thousand.'
<i>korí</i> 'a score.'	<i>lákha</i> 'one hundred thousand.'
<i>chálisá</i> 'aggregate of 40.'	<i>karor</i> 'one hundred laks,' or
<i>chillá</i> 'a period of 40 days.'	'ten millions.'

186. Aggregate numbers add *on* for the nominative plural when they are used to express indefinitely large numbers: thus, *karorón khilqat* 'tens of millions of creations,' *hazáron gulám* 'thousands of slaves,' *lákhon rúpai* 'hundreds of thousands of rupees,' *saikrón shahr* 'hundreds of cities.' The same rule applies to nouns expressing time; as, *barson* 'years' (for *baras*).

187. *On* may be added to all numerals to make them more emphatic, or to define them: thus, *bárahon la'l jaise sune* 'the very twelve rubies that had been heard about,' *ye sáton larki-án* 'these seven daughters.'

188. Nouns following numerals do not require the plural termination *on*. When *on* is added, it must be understood to impart a more definite sense; thus *ā|h din ke ba'd* 'after eight days,' *do mahine men* 'in two months,' but *do mahinon men* 'in the two months.'

189.

FRACTIONAL NUMBERS.

$\frac{1}{4}$	<i>pá-o</i> or <i>charuthá-i</i> .	$1\frac{1}{2}$	<i>deṛh</i> .
$\frac{1}{3}$	<i>tihá-i</i> .	$1\frac{3}{4}$	<i>pauné</i> (quarter less) <i>do</i> .
$\frac{1}{2}$	<i>ādhá</i> .	$2\frac{1}{2}$	<i>arhá-i</i> .
$\frac{3}{4}$	<i>paun</i> or <i>paruná</i> .	$3\frac{1}{2}$	<i>sáṛhe</i> (with a half) <i>tin</i> .
$1\frac{1}{4}$	<i>sawá</i> (with a quarter).		

190. They are thus used with the other numbers: thus—

75	<i>pauné</i> (quarter less) <i>sau</i> .	1250	<i>sawá hazár</i> .
125	<i>sawá</i> (with a quarter) <i>sau</i> .	1500	<i>deṛh hazár</i> .
150	<i>deṛh sau</i> .	1750	<i>paruné do hazár</i> .
175	<i>paruné do sau</i> .	2250	<i>sawá do hazár</i> .
250	<i>arhá-i sau</i> .	2500	<i>arhá-i hazár</i> .

DERIVATION OF WORDS.

191. *Affixes to nouns denoting agency, possession or relationship of some kind.*

The usual affix for nouns of agency is *wálá* added to the inflected form of the infinitive (see under Verbs). Instead of *wálá*, *hárá* is sometimes used, and both these affixes may be added to substantives as well as to infinitives: thus from *lakar* 'wood,' *lakar-hárá* 'a wood-cutter'; *Dillí-wálá* 'an inhabitant of Dillí'; *bastí-wálá* 'a villager'; *náw-wálá* 'a boatman'; *gadhe-wálá* 'the owner of the ass' (inflected form of *gadhiá*, this form being always used).

bán (Sanskrit *ván* 'possessed of'); as from *dar* 'a door,' *dar-bán* 'a door-keeper.' similarly, *sag-bán* 'a dog-keeper,' *sár-bán* 'a camel-driver,' *guzur-bán* 'a ferry-

man; *gári-bán* ‘a coachman;’ *mez-bán* ‘an entertainer’ (lit. ‘a table-keeper’).

bardár ‘a bearer;’ as from *sontá* or *'asá* (inflected) ‘a club;’ *sonṭe-bardár* ‘a mace-bearer.’

chí; as from *tambúr* ‘a drum,’ *tambúr-chí* ‘a drummer.’

dár ‘a keeper,’ ‘a master,’ ‘a possessor;’ as from *zamín* ‘land,’ *zamín-dár* ‘a land-holder;’ from *'amal* ‘jurisdiction,’ *'amal-dár* ‘one who has jurisdiction,’ ‘a collector of revenue’ (= *āmil*).

gar (Sanskrit *kar*) ‘a maker,’ ‘a doer,’ ‘a worker;’ as from *zar* ‘gold,’ *zar-gar* ‘a worker in gold;’ so *sitam-gar* ‘a doer of tyranny,’ ‘a tyrant.’

guzár ‘a passer,’ ‘a performer;’ as from *haqq* ‘justice,’ *haqq-guzár* ‘a doer of justice.’

gár ‘a doer’ (same as last); as from *khidmat* ‘service,’ *khidmat-gár* ‘a servant,’ ‘an attendant;’ from *gunáh* ‘fault,’ *gunáh-gár* ‘a sinner.’

gír ‘a taker;’ as from *jahán* ‘the world,’ *jalán-gír* ‘world-taker,’ ‘world-subduer.’

sár (denoting, 1. plenty, 2. similitude); as from *koh-sár* ‘full of mountains,’ *sháh-sár* ‘like a king,’ *tum-sár* ‘like you.’

i; as from *sipáh* ‘an army,’ *sipál-i* ‘a soldier.’

wán (same as *bán* above); as from *dar* ‘a door,’ *dar-wán* ‘a door-keeper;’ from *dhan* ‘wealth,’ *dhan-wán* ‘wealthy.’

192. *Affixes denoting place, locality, &c.*

ábád ‘an inhabited place;’ as from *sháh-jahán* ‘the emperor of that name,’ *sháh-jahán-ábád* ‘the city of Sháh-jahán, or Dillí.’

dán ‘receptacle,’ ‘stand;’ as from *qalam* ‘a pen,’ *qalam-dán* ‘a pen-holder;’ so *shama'dán* ‘a candlestick.’

gáh ‘place;’ as from *árám* ‘rest,’ *árám-gáh* ‘resting-place;’ so *guzar-gáh* ‘a ferry thoroughfare;’ *'ibádat-gáh* ‘place

of worship ; *chará-gáh* ‘pasture-land ;’ *qibla-gáh* ‘place turned to in prayer’ (title of a father). This affix also expresses time ; as *sahar-gáh* ‘the time of dawn.’

pur or *púr* ‘a city ;’ as from *Hastiná*, *Hastiná-pur* ‘the ancient name of Dillí.’

sál or *sálá* (Sanskrit *sálá*) ‘a house ;’ as from *ghur* ‘a horse,’ *ghur-sál* ‘a stable ;’ *gau-sálá* ‘a cow-house.’

stán or *istán* (Sanskrit *sthán*) ‘place ;’ as from *Hindú* ‘a Hindú,’ *Hindú-stán* ‘India ;’ so from *bo* ‘fragrance,’ *bostán* ‘a garden ;’ from *gul* ‘a rose,’ *gul-istán* ‘a rose-garden ;’ from *koh* ‘a mountain,’ *koh-istán* ‘a mountainous country.’

wári or *wár* or *bári* ‘place,’ ‘enclosure ;’ as from *phul* ‘a flower,’ *phulwári* or *phul-wári* ‘a flower-garden ;’ so *sati-wár* ‘the place where a *sati* is burnt.’

zár ‘place,’ ‘multitude ;’ as from *gul* ‘a rose,’ *gul-zár* ‘a garden of roses ;’ so *lála-zár* ‘a bed of tulips.’

193. Affixes forming abstract nouns.

i or *gí* : the most common method of forming abstract substantives is by adding *i* to an adjective ; thus from *khúb* ‘good,’ *khúbi* ‘goodness ;’ from *dáná* ‘wise,’ *dáná-i* ‘wisdom ;’ from *shád* ‘pleased,’ *shádi* ‘pleasure.’ If the primitive word ends in the weak *h* (x), the *h* is rejected, and *gí* is added instead of *i* : thus from *tázah* ‘fresh,’ *tázagí* ‘freshness.’

pan or *paná* ; as from *larká* ‘a child,’ *larká-pan* ‘childhood ;’ so also *baniyá-pan* ‘the business of a merchant ;’ *búrhá-pan* ‘old age ;’ *chhut-pan* ‘infancy.’

hat ; as from *karwá* ‘bitter,’ *karwá-hat* ‘bitterness.’

194. Observe—Arabic abstract nouns are formed by the addition of *at* or *iyat* ; as from *hukm* ‘an order,’ *hukúimat* ‘sovereignty ;’ from *insán* ‘mankind,’ *insán-iyat* ‘humanity.’ Many abstract nouns end in *ish* ; as *ázmá-ish* ‘trial,’

from *ázmá-ná* ‘to try.’ These are generally Persian words. Some abstracts are formed by repeating a word, with alteration in the initial letter or letters of the last; as *jhúth múth* ‘falsehood.’

195. *Affixes forming diminutives.*

ak; as from *mard* ‘a man,’ *mardak* ‘a manikin,’ from *tifl* ‘a child,’ *tiflak* ‘a little child.’
iyá; as from *beti* ‘a daughter,’ *biṭiyá* ‘a little daughter.’
cha or *chí*; as from *shákh* ‘a branch,’ *shákh-cha* ‘a small branch,’ from *deg* ‘a caldron,’ *deg-cha* or *deg-chí* ‘a caldron;’ *bág-cha* ‘a small garden.’
icha; as from *bág* ‘a garden,’ *bágicha* ‘a kitchen garden.’

196. *Affixes forming feminine nouns from masculine.*

am is added to *beg* and *khán*; as *begam* or *khánam* ‘a lady.’
in; as *sundár-in* ‘a goldsmith’s wife,’ *dhabin* ‘a washerman’s wife,’ from *dhabí* ‘a washerman,’ rejecting *i*.
í; as *Bráhman-í* ‘a Brahman’s wife.’
ní; as *sher-ní* ‘a lioness,’ *sundár-ní* ‘a goldsmith’s wife.’

197. *Affixes forming adjectives.*

i (‘of or belonging to’): the most common method of forming adjectives is by adding *i* to substantives; thus from *arús* ‘a bride,’ *arúsí* ‘nuptial;’ from *bázár* ‘a market,’ *bázári* ‘of or belonging to a market;’ from *Hindústán*, *Hindústání* ‘of or belonging to Hindústán.’

Observe—Hence it appears that *i* is the most common and useful of all affixes, being used both to form substantives from adjectives and adjectives from substantives.

á (‘having’); as from *bhúkh* ‘hunger,’ *bhúkhá* ‘hungry;’ from *mail* ‘dirt,’ *mailá* ‘dirty.’

ána (‘like,’ ‘-ly’); as from *arús* ‘a bride,’ *arúsána* ‘bride-like;’ from *sháh* ‘a king,’ *sháh-ána* ‘kingly.’

ilá or *elá*; as from *saj* ‘shape,’ *sajilá* ‘well-shaped,’ ‘comely.’

bhar (‘full’); as from *shahr* ‘a city,’ *shahr-bhar* ‘the whole city;’ so *pet-bhar* ‘belly-full,’ *'umr-bhar* ‘all one’s life;’ *kos-bhar* ‘a full kos;’ *bhar maqdúr* ‘to the best of one’s power.’

dár (‘having,’ ‘possessing,’ ‘holding’); as from *wafá* ‘fidelity,’ *wafá-dár* ‘faithful;’ from *mihmán* ‘a guest,’ *mihmán-dár* ‘a host.’

sár (‘full of,’ ‘abounding in,’ ‘like’); as from *koh* ‘a mountain,’ *koh-sár* ‘mountainous;’ from *shákh* ‘a branch,’ *shákh-sár* ‘full of branches;’ from *sháh* ‘a king,’ *sháh-sár* ‘like a king.’

mand (‘having,’ ‘endued with’); as from *darlat* ‘wealth,’ *darlat-mand* ‘wealthy.’

mán (‘having,’ ‘possessed of’); as from *shád*, *shád-mán* ‘pleased.’

war (‘having’); as from *nám* ‘a name,’ *nám-war* ‘renowned.’

198. Prefixes forming negative adjectives.

a; as *a-chal* ‘immovable.’

an; as *an-ján* ‘not knowing,’ ‘unwitting.’

be; as *be-wafá* ‘faithless.’

bad; as *bad-suluk* ‘ill-mannered.’

bi; as *bi-sham* ‘unequal,’ ‘not good.’

gair; as *gair-munásib* ‘unfit.’

kam; as *kam-himmat* ‘spiritless.’

lá; as *lá-chár* ‘helpless.’

ná; as *ná-haqq* ‘unjust.’

ni; as *ni-dar* or *ni-dharak* ‘fearless;’ *ni-chint* ‘free from thought,’ ‘disengaged.’

nir; as *nir-ás* ‘hopeless.’

199. *Intermediate particles.*

á; as *lab-á-lab* or *munh-á-munh* ‘brimful;’ *shab-á-shab* ‘all night,’ ‘night by night;’ *dau-á-dau* ‘running express,’ ‘great labour;’ *rav-á-rav* ‘travelling.’

ba; as *dar-ba-dar* ‘from door to door;’ *táza ba táza* ‘fresh and fresh;’ *nau bu nau* ‘new and young;’ *já ba já* ‘somewhere or other;’ *khud ba khud* ‘of one’s own accord.’

be; as *gáh-be-gáh* ‘now and then;’ *já-be-já* ‘here and there.’

ká; as *khet ká khet* ‘the whole field;’ *jon ká ton* ‘just as it was.’

na; as *kuchh na kuchh* ‘something or other;’ *kahín na kalín* ‘somewhere or other.’

o; as *gufit o gyú* ‘discourse;’ *búd o básh* ‘residence.’

ON THE USE OF ARABIC WORDS IN HINDÚSTÁNÍ.

200. Some knowledge of the method of deriving Arabic words from their roots is indispensable to a correct acquaintance with Hindústání.

Arabic roots, which are the source of nouns and verbs, are generally triliteral *; that is to say, they consist of three consonants, each uttering a vowel: thus *FRQ* or *faraqa* ‘he separated.’

201. Observe—The root is identical with the 3d sing. of the preterite tense of the primitive verb. This is generally formed by affixing the short vowel *a* to each consonant of the root as above; and although the middle consonant of some neuter roots takes *i* or *u* instead of *a*, it will be convenient in the following remarks to describe *every* root as consisting of three consonants, each uttering *a*.

202. From the triliteral root are drawn out thirteen different forms † of verbs; that is to say, first a primitive verb, and

* Quadrilateral roots are not common, and will not therefore be considered here.

† Sometimes called conjugations.

proceeding from that twelve other forms. Of these thirteen forms, the twelfth and thirteenth are of too rare occurrence to be noticed here. There remain, therefore, eleven forms : viz. a primitive, and ten other forms which are variously employed to impart a causal, neuter, passive, reciprocal, intensive or desiderative sense to the primitive.

In the 1st or primitive form of the verb the simple signification is of course contained ; as, *kataba* ‘ he wrote.’

The 2d and 4th forms make transitive verbs from intransitives, and doubly transitives or causals from transitives. Verbs in the 2d form, however, are frequently mere synonymes of the first.

The 3d form usually though not necessarily indicates reciprocal or mutual acting, or action directed upon another.

The 5th is generally used to give a passive sense to the second.

The 6th is derived immediately from the third, and may sometimes give it a passive sense. It generally, however, indicates mutual action between two or more persons.

The 7th and 8th have usually a passive sense, derived from the first, and sometimes from the second. They may occasionally involve a reciprocal or reflexive signification.

The 9th and 11th forms are used with especial reference to colours ; the 11th indicating intensity of colour.

The 10th form is commonly desiderative, expressing the desire or wish for the action involved in the first.

Each of these forms has a preterite, imperative, and future tense, with an active and passive participle, and various verbal nouns. The tenses are not used in Hindú-stání, but the verbal nouns and participles are plentifully employed, both as substantives, abstract nouns, nouns of agency, and adjectives. The following table will exhibit models of the most usual.

203. Observe—In this table the root is *FRQ* or *faraqa* ‘he separated,’ and the three consonants of the root are printed throughout in capital letters to distinguish them from the servile or extra consonants. These extra consonants are seven in number, viz. *t*, *s*, *m*, *n*, with *ye*, *wáw*, and *alif* [usually remembered by the Arabic word *yatasammanú-ā*].

NO.	SENSE.	VERBAL NOUN.	ACTIVE PARTICIPLE.	PAST PARTICIPLE.
1.	Separation	a. <i>FaRQ</i> b. <i>FiRQ</i> c. <i>FuRQ</i> *	<i>FáRiQ</i> (irreg. plur.) <i>FuRráQ</i>	<i>maFRáQ</i>
2.	Causing to separate	<i>taFRiQ</i>	<i>muFaRriQ</i>	<i>muFaRraQ</i>
3.	Mutual separation	<i>muFáRaQat</i> <i>FiRáQ</i>	<i>muFáRiQ</i>	<i>muFáRaQ</i>
4.	Causing to separate	<i>iFRáQ</i>	<i>muFRiQ</i>	<i>muFRaQ</i>
5.	Being separated	<i>taFaRruQ</i>	<i>mutaFaRriQ</i>	<i>mutaFaRraQ</i>
6.	Pretended separation Mutual separation	<i>taFáRuQ</i>	<i>mutaFáRiQ</i>	<i>mutaFáRaQ</i>
7.	Being separated, or separation from self	<i>inFiRáQ</i>	<i>munFaRiQ</i>	<i>munFaRaQ</i>
8.	Being separated, or separation from self	<i>iFtiRáQ</i>	<i>muFtaRiQ</i>	<i>muFtaRaQ</i>
9.	Colour	<i>iFRiQáq</i>	<i>muFRaQq</i>	
10.	Desire for separation	<i>istiFRáQ</i>	<i>mustaFRiQ</i>	<i>mustaFRaQ</i>
11.	Intensity of colour	<i>iFRiQáq</i>	<i>muFRáQq</i>	

Observe—The above participles, whether active or passive, are sometimes used adjectively in Hindústání.

* Other models of verbal nouns which are referred to the primitive roots are, d. *FaRaQ*; e. *FaRáQ*; f. *FiRáQ*; g. *FaRQat*; h. *FiRQat*; i. *FuRQat*; j. *FaRuQat*; k. *FaRíQat*; l. *FaRáQat*; m. *FiRáQat*; n. *FaRúQ*; o. *FaRáQat*; p. *FuRúQat*.

204. Table exhibiting models of other useful nouns &c.
derived from triliteral roots.

Nouns of instrument Instrument of — }	<i>miFRáQ</i>	<i>miFRaQ</i>	<i>miFRaQat</i>
Time and place Place of — Time of — }	<i>maFRaQ</i>	<i>maFRiQ</i>	
Comparison More or most }	<i>aFRaQ</i> (for masc.)	<i>FuRQa</i> (for fem.)	
Excess Most, very great }	<i>FaRráQ</i>	<i>FaRíQ</i> (pl.) <i>FuRaQá*</i>	<i>FaRáQ</i>
Implying also trade, profession, occupation }	<i>FaRráQ</i>		
Common models for adjectives }	<i>FaRíQ</i>	<i>FaRáQ</i>	<i>FaRaQ</i>
Common models for abstract nouns }	<i>FaRáQat</i>	<i>FiRáQat</i>	<i>FaRíQat</i>
Model of regular plural }	<i>FaRQáit</i> (always fem.)		
Models of irregular or broken plurals }	<i>aFRáQ</i> <i>FaRá-iQ</i>	<i>FiRáQ</i> <i>FauáRíQ</i>	<i>FuRáQ</i> <i>FuRuQ</i>

205. The foregoing models are all deduced from a regular or perfect triliteral root *FaRaQa*; and the characteristic of a regular or perfect root is, that the three radical letters are always present in the models derived from it. Many roots, however, may have their second and third radicals the same, or may have one or more of the changeable letters *Alif*, *wáw*, *ye*, contained in them. These are called irregular or imperfect roots, and may be classed under five heads.

206. 1st, *Surds*, or those in which the second and third radicals are the same, when a contraction may take place,

* So, *umará* pl. of *amír*, *fujará* of *faqir*, *gurabá* of *garib*, &c.

the middle vowel being left out; as *madda* for *maddada* ‘he extended.’ But the Hindústání forms derived from these roots are generally regular; as *madd* ‘extension,’ *madid* ‘long.’ So also *maḥsús* ‘peculiar,’ Pass. P. 1. of *khassa*; *mukhaffuf* ‘alleviated,’ Pass. P. 2. of *khaffa*; *khaṣif* ‘light,’ adj. from the same.

207. 2d, *Hamzated*, or those in which a changeable *alif* (or *hamza*, which may be denoted by ") forms one of the radicals; as “*amara* ‘he commanded,’ *sa-”ala* ‘he asked,’ *bara-”a* ‘he became free or sound.’ In these, *wáw* (ú) and *ye* (í) are liable to be substituted for *hamzated alif*; or two *alifs* meeting may be contracted into long á: thus *tákid* ‘injunction,’ V. N. 2. of “*akada*; *tádib* ‘correction,’ V. N. 2. of “*adaba*; *mámuř* ‘ordered,’ Pass. P. 1. of “*amara*; *mu”assir* (written *mússir*) ‘taking effect,’ Act. P. 2. of “*asara*; *inshá* ‘writing,’ ‘composition,’ V. N. 4. from *nasha-”a*; *ta”ammul* (written *támmul*) ‘meditation,’ V. N. 5. of “*amala*; *istirzá* ‘seeking to please,’ V. N. 10. of *raza”a*.

208. 3d, *Similar*, or those of which the first radical is *w* or *y*. They are called *similar* because their conjugation in the preterite is similar to that of the regular triliteral root: thus *wa-”a-da* ‘he promised,’ *waqafa* ‘he stood,’ *yatama* ‘he became orphaned.’ The Hindústání forms derived from these roots are generally regular; as *mauqáf* ‘stopped,’ Pass. P. 1. from *waqafa*; *yatím* ‘an orphan,’ adj. from *yatama*; *maisúr* ‘facilitated,’ Pass. P. 1. of *yasara*; *muyassar* ‘attainable,’ Pass. P. 2. of *yasara*; *wájib* ‘necessary,’ Act. P. 1. of *wajaba*; *wáqi* ‘occurring,’ Act. P. 1. of *waqa”a*; *muwáfiq* ‘conformable,’ Act. P. 3. of *wafqaqa*; *muwásalat* ‘conjunction,’ V. N. 3. of *wasala*.

209. 4th, *Concave*, or those in which the second radical is *w* or *y*. In these the letters *w* and *y*, preceded by and expressing their dissimilar vowel *a*, blend with that vowel into á; and in the Act. Part., the *w* bearing *i*, becomes *hamza*: thus *qála* for *qawala* ‘he said,’ *sára* for *sayara*

'he travelled.' Hindústání forms are, *qá'il* 'a sayer,' Act. P. 1. of *qawala*; *qá-im* 'standing,' Act. P. 1. of *qawama*; *mushláq* 'desirous,' Pass. P. 8. of *shawaqa*; *musawwir* 'a painter,' Act. P. 2. of *sawara*; *ihiyáj* 'necessity,' V. N. 8. of *hawaja*; *ikhtiyár* 'choice,' V. N. 8. of *khayara*; *mukhtár* 'absolutely powerful,' Pass. P. 8. of *khayara*.

210. 5th, *Defective*, or those of which the last radical is *w* or *y*. Some of the peculiar changes which they undergo may be gathered from the following examples of forms used in Hindústání: *rází* 'contented,' Act. P. 1. of *razawa*; *ádi* 'wicked,' 'transgressing,' Act. P. 1. of *'adawa*; *'ári* 'naked,' Act. P. of *'araya*; *'ási* 'criminal,' Act. P. 1. of *'asaya*; *'áfiyat* 'safety,' from *'afawa*; *'álí* 'high,' Act. P. of *'alawa*; *gází* 'a hero,' Act. P. of *gazawa*; *mulágát* 'meeting,' V. N. 3. of *lagaya*; *tamáshá* 'spectacle,' V. N. 6. of *mashaya*.

Besides the above five classes of irregular roots there are others, which are defective and hamzated, and concave and hamzated at the same time; but the nouns derived from these are rarely used in Hindústání.

211. Hence it appears that in Arabic every root is the parent-stock of a numerous family of vocables, throughout all of which the original radical idea, though variously modified, may be traced. The learner, therefore, in studying a composite language overburdened with words, may much assist his memory by accustoming himself to arrange together in groups all the words which may be regarded as members of the same family. The following five examples will serve to illustrate the aid he may receive from this method of connecting the root with its branches. The student is to exercise himself by referring each word to its model under *FaRaQa*. He will observe that few roots have more than five or six forms commonly used in Hindústání.

212. Root *TaLaBa*:—*TaLaB* ‘asking,’ ‘seeking;’ *TáLiB* ‘an asker;’ *maTLáB* ‘required,’ ‘asked;’ *maTLaB* ‘object;’ *muTáLaBa* or *muTáLaBat* ‘inquiring for.’

213. Root *HaKaMa*:—*HuKM* ‘order’ (Plur. *aHKáM*); *HáKiM* ‘a governor’ (Plur. *HuKkáM*); *maHKúM* ‘one under orders,’ ‘a subject;’ *taHaKkuM* ‘ordering,’ ‘authority;’ *mustaHKiM* or *mustaHKaM* ‘made firm,’ ‘established;’ *istiHKáM* ‘confirmation,’ ‘firmness;’ *muHKaM* ‘strengthened,’ ‘firm;’ *maHKaMa* ‘a court of justice,’ ‘a place of justice.’

214. Root *HaMaDa*:—*HaMD* ‘praise;’ *taHMíd* ‘praising God;’ *HaMiD* ‘laudable;’ *muHaMmaD* ‘praised;’ *maHMúD* ‘praised.’

215. Root *KaTaBa*:—*KiTáB* ‘a book;’ *KáTib* ‘a writer;’ *maKTúB* ‘written;’ *maKTaB* ‘a school,’ ‘the place of writing.’

216. Root *QaTaLa*:—*QaTL* ‘killing;’ *QiTáL* ‘slaughter;’ *QaTtál* ‘a great murderer;’ *QáTiL* ‘a killer;’ *maQTúL* ‘killed;’ *maQTaL* ‘place of execution;’ *muQáTaLat* ‘mutual slaughter.’

SYNTAX.

THE ARTICLE.

217. There is no definite article in Hindústání, but the substantive alone has all the force of the noun with this article: thus *ghorá* may mean ‘the horse.’ Nevertheless the definite article may sometimes be expressed by the pronouns *wuh* and *yih*: thus *wuh gulám* may be translated ‘the slave.’

218. The indefinite article may be expressed either by *ek* ‘one’ or by the indefinite pronouns *ko-i* and *kuchh*: thus, *kisi gánw men ek jhomprí thí* ‘in a certain village was a hut;’ *ek jangal men koí lonrí parí phirtí thí* ‘in a wood a fox was prowling about.’

COLLOCATION OF WORDS.

219. In arranging the words of a sentence it is usual in English to place the subject or nominative case first, then the verb with its adverb, then the object or accusative case, and lastly the remaining additions of participles or prepositions with the cases they govern: thus, 'I saw him walking in the garden.' Or if a sentence be supposed to consist merely of subject and predicate (i. e. of that concerning which any thing is declared, and that which is declared concerning it), then in English the subject is placed first, and the predicate last, as in the sentence 'a fox was prowling about in a wood.' But in Hindústání, although the subject or nominative case sometimes comes first, this is by no means an invariable rule, and the verb instead of being placed in the middle of the sentence almost always comes last; see the examples at rr. 217, 218.

220. Again, the subject or nominative case is not always expressed, being understood from the context or implied in the termination of the verb: thus, *haqiqat Urdú ki zabán ki buzuryon ke munh se suni hai* 'I have heard from the mouths of my ancestors the history of the Urdú tongue,' where the nominative or agent *main ne* is understood from the context. So also, *ágáz qisse ká kartá hún* 'I commence the story,' where the nominative *maiₙ* is inherent in *hún*.

CONCORD OF THE VERB WITH THE NOMINATIVE CASE.

221. The verb generally agrees with the nominative case in gender, number, and person; as, *buṛhiyá bolí* 'the old woman said;' *wuh chalá gayá* 'he went away;' *maiₙ kyá jánúñ* 'how should I know?' *cháron darvesh wahán ga-e* 'the four Darvesses went there.'

222. And since the nominative case plural is often identical in form with the nominative singular, the verb may be the only guide as to whether the singular or plural is intended: thus *khet* may mean 'field' or 'fields,' and *dost* 'friend' or 'friends:' but in the following examples these words are known to be plural by the terminations of the verbs; *khet nazar á-e* 'fields appeared,' *dost púchhne lage* 'friends began to ask.'

223. If there are two or more nominative cases to a verb of different genders, the verb generally agrees with the masculine rather than the feminine: thus, *tín din rát gure* 'three days and nights passed;' *'agl o hosh játe rahi* 'understanding and sense went away;' *mutlaq táqat aur hosh kuchh báqí na thá* 'no power nor consciousness at all remained.'

a. But the verb may sometimes agree with the substantive that stands nearest to it, especially when there are more than two nominative cases; as, *yih táj o khil'at aur durr o jawáhir hazár saundágár ki pánji ho sakii hai* 'this crown, and dress, and pearls, and jewels, might form the capital stock of a thousand merchants;' *ánkhon ko sukh aur kaleje ko thandak hú-i* 'joy came to my eyes and refreshment to my heart.'

224. Observe—Two or more objects, when enumerated together, are sometimes regarded as an aggregate of one, and joined to a singular verb. They are generally in the nominative singular, though a plural signification may be inherent in some or all of them: thus, *na ma'lám ki báp aur naukar aur asbáb kahán gayá* 'I know not where (my) father and (his) servants and (his) goods went;' *itná rúpiya aur ashrafi aur kaprá jam'a hú-á* 'so many rupees and gold coins and clothes were collected;' *singhásan par la'l almás aur moti mungá lagá hú-á hai* 'on a throne rubies, diamonds, pearls, and coral were set.'

225. An Arabic plural may be joined to a singular verb: thus, *áp ká al-táf aisá hai* 'your majesty's favours are such;' *jawáhir kharidá gayá* 'jewels were bought;' *itná asbáb us makán men thá* 'as many articles of furniture as there were in that place.'

226. A singular noun may take a verb in the plural to denote respect; as, *bádsháh takht par bai'the* 'the king sat down on the throne;' *bádsháh shád hú-e* 'the king rejoiced.'

CONCORD OF THE ADJECTIVE WITH THE SUBSTANTIVE.

227. Adjectives in Hindústání, as in English, commonly precede their substantives, excepting in Persian phrases where the *izáfat* is used; see the examples at rr. 40, 45.

Those that end in á (see r. 38) must agree with their substantives in gender and number: thus, *chhotá betá* 'a younger son;' *chhotí betí* 'a younger daughter;' *chhoṭe bętę* 'younger children;' *bará bhá-i* 'an elder brother;' *dahni áñkh* 'the right eye.' Except only a few ending in

ā of Arabic and Persian origin, which remain unchanged; see *dáná* 'wise' at r. 48.

a. Participles used adjectively follow the same rule: thus, *má-i
mitti* 'dead earth.'

228. But an adjective ending in ā, qualifying a noun in an oblique case, although it must be inflected, does not take the plural terminations *án*, *en*, *on*, and does not require a postposition of its own. See the examples at r. 46, and add the following: *andekhe Khudá ko* (not *andekhá*, and not *andekhe ko Khudá ko*) *pújtá hai* 'he worships the invisible God;' *nihatthe ádmí kí kyá bisát* 'what is the power of an unarmed man?' *súkhe kheton men páni pará* 'water has fallen in the dry fields;' *sári bádsháhaten* 'all the kingdoms.'

229. When an adjective forms the predicate of a preposition it must of course come last; as, *zamín wahán ki achchí hai* 'the ground of that place is good.'

a. When adjectives come after their substantives they may sometimes in poetry take the plural terminations; see the examples at r. 47: but this is rarely the case in prose; as, *ánkhen nichí* 'eyes cast down,' not *ánkhén nichí-án*.

230. When adjectives ending in ā are separated from their substantives they not unfrequently become petrified, as it were, by being drawn towards a verb, and thus forming with it a sort of compound lose their capability of change: as, *darwíze ko kaun kálá* (not *kále*) *karegá* 'who will make the door black?' *diwár ko kálá* (not *kálí*) *karegá* 'he will make the wall black.'

231. The same rule may apply to participles: thus, *bádsháhádí
ko pahunchá ján* 'consider the princess as arrived,' where *pahunchí* would be expected.

232. As a general rule no adjectives, excepting those in ā, admit of change; see examples at r. 40. Even those ending in a do not follow the rule for substantives in a (r. 25); as, *ziyáda* (not *ziyádí*) *muhabbat* 'excessive affection;' *áftáb o mahtáb us ke husn ke rúbarú sharminda* (not *sharminde*) *hain* 'the sun and moon are put to shame before his beauty;' *jab we rawána hú-e* 'when they de-

parted.' If, however, adjectives ending in *a* are used in the manner of substantives they must be inflected: thus, *us be-cháre ká* (not *be-chára ká*) *sir* 'the head of that helpless one.'

233. Numeral adjectives in *ā* follow the analogy of other adjectives in *ā*; and those in *āñ* change *āñ* to *en* and *īñ* on the same principle. Similarly, *báyán* 'left' becomes *báyen* or *bá-en* and *bá-in*: thus, *chanthí rát* 'the fourth night;' *chanthé roz* 'on the fourth day;' *áthwín rát* 'the eighth night,' *áthwen din* 'on the eighth day;' *bá-in taraf* 'the left side,' 'on the left hand.'

234. If an adjective qualifies two or more nouns of different genders, it agrees with the masculine rather than the feminine; but in the case of inanimate objects it may sometimes agree with the noun which stands nearest to it in the sentence. The following example is given by Dr. Yates: *kapre básan aur kitáben bahut achchhi hain* 'the clothes, plates, and books are very good.'

235. A singular adjective may be joined with an Arabic plural; as, *árá asbáb* 'all the goods.'

CONCORD OF THE RELATIVE WITH THE ANTECEDENT.

236. The relative in Hindústání may be expressed either by *jo* (which has no distinction of gender, nor indeed of number in the nominative case) or by the Persian *ki* (which is indeclinable). The relative *jo*, being declinable, must agree with the antecedent in number; and both *jo* and *ki*, if they refer to a plural or a feminine antecedent noun, will require the plural or feminine of any verb they may govern in the latter part of the sentence. The following examples will illustrate this:—*amír Umará jo házir the* 'the lords and ministers who were present;' *donon qafas jin men ádmí qaid hain* 'the two cages in which the men are confined;' *áp ki tawajjul jo aksír ki tásír rakhtí hai* 'your majesty's favour, which has the effect of an elixir;' *wazír ki mard*; *díná thá* 'the wazír, who was a learned man;' *aur ek*

haroeli, ki pahle makán se bihtar thi, 'another house, which was better than the former residence.'

a. The demonstrative pronoun may sometimes be used where in English we have the relative: thus, *dekhá ek dákán hai, us men do pinjre lafakte hain*, 'I saw there was a shop, in it (for in which) two cages were suspended.'

b. And in imitation of the Persian idiom the conjunction *ki* may be prefixed to the demonstrative pronoun: thus, *aisi bát par ki jhákh is ká sábit nahín* 'in such a matter that the truth of it (for the truth of which) is not proved.'

c. *Ki* may even be pleonastically prefixed to the relative *jo*: thus, *wuh gulám ki jisne parvarish pú-i* 'that slave by whom education had been received'; *itná mál ki jiská hisáb nahín* 'so much wealth, an account of which cannot be made.'

237. The relative *jo* not unfrequently precedes the noun to which it refers, and this noun may be put in the same case with the relative, the pronoun *wuh* following in the latter clause of the sentence: thus, *jo sáhib dáná hain, unkí khidmat men*, 'in the presence of those gentlemen who are learned.' In these cases the relative is equivalent to 'whatever;' and the sentence if literally translated would be, 'whatever gentlemen are learned in their presence.'

238. *Wuh* alone, however, without a noun, may form the antecedent or correlative to *jo*, but will follow rather than precede; as, *jinne mujhe pahle dekhá thá wuh bhí na pahchán saktá* 'he who had seen me before would not be able to recognise me.'

239. The relative may sometimes stand alone or in company with its noun, the pronoun which serves as an antecedent being understood; as, *jo iláj ho sake bamaqdár kartin* 'whatever remedy is possible (that) I will perform'; *jo nádá wahán bahtá thá* 'the stream which flowed there,' for *wuh nádá jo wahán bahtá thá*; *jo marzi-i mubarak* 'whatever may be your royal will (let that be done).' See other uses of the relative, under pronouns, at r. 320, &c.

SYNTAX OF SUBSTANTIVES,
WITHOUT REFERENCE TO THEIR CONNEXION WITH PARTICULAR VERBS.

NOMINATIVE CASE.

240. Two nominatives may be placed in apposition to each other; as, *Saudá shá'ir* 'the poet Saudá.'

241. Sometimes (especially at the beginning of a long sentence) a nominative case is made to stand by itself independently. It is followed, however, in the latter part of the sentence by a pronoun which takes the place of the independent proposition, and connects itself grammatically with the verb.

Two or three examples of this highly idiomatic construction occur in the *Bág o Bahár*, as follows: *Malik-i-Sádiq, jo bádsháh jinnón ká hai, tumháre báp ne uske sáth dosti paidá kí*, 'Malik-i-Sádiq, who is the king of the jins—your father formed a friendship with him;' *yih ek maimún, jo tú dekháta hai, har ek ke hazár deo tábí hain,* 'each of these apes that thou seest—a thousand demons are subject to it.' Similarly, *Khudá aur daulat donon ki khidmat nahín kar sakte* 'you cannot serve God and mammon.'

GENITIVE CASE.

242. When two substantives are dependent upon one another, so as to express one idea, one of them is commonly in the genitive: thus, *bíbí ká nankar* 'the servant of the lady.'

243. The rules for the use of *ká*, *ke*, *kí*, have already been given at pp. 6, 7, r. 21. The following are additional examples. Rule 1. *Sáhib ká ghar* 'the house of the master.' Rule 2. *Sáhib ke ghar* 'the houses of the master,' *sáhib ke ghar men* 'in the house of the master,' *Khudá ke wáste* 'for the sake of God.' Rule 3. *Darwesh kí sair* 'the travels of the darvesh,' *Khrúdá kí tawajjuh se* 'by the favour of God,' *mere báp ki haweli men* 'in the house of my father,' *khidmat kí khátir* 'for the sake of service.'

244. It may often happen that two or three and occasionally even more nouns may be dependent upon each other in the relation of genitive cases. Each noun will

then assume either *ká* or *ke* or *ki*, according to the gender, number, and case of the noun with which it is most nearly connected, or on which it most closely depends: thus, *uskí qismat ke bág men* 'in the garden of the destiny of him,' *Farang ke mulk ke dekhne ká ishtiyág* 'the desire of seeing the country of Europe.' The following artificial example well illustrates this rule: *is mard ki larkí ke khánsámán ke ghar kí lakri ki mekhon ká mol* 'the price of the pegs of the wood of the house of the steward of the daughter of this man.'

245. 'Possession' may often be expressed by the genitive case; as, *dhabí ká kuttá na ghar ká na gháṭ ká* 'the washerman's dog belongs neither to the house nor the landing-place.'

246. The genitive is often equivalent to 'made of:' thus, *ráj sone ki kunji-án* 'keys (made) of silver and gold;' *jawáhir ki kursí* 'a chair (made) of jewels;' *hathí-dánt ki chankí* 'a chair (made) of ivory.'

247. It is often used in expressing 'age,' 'period of life;' as, *baras chandah ek ki aurat* 'a woman fourteen years of age;' *uskí chális baras ki umr (hai)* 'he is forty years of age;' *jab main das baras ká hú-á* 'when I was ten years old.'

248. But the genitive case may be employed in a vague and indeterminate manner to express relations properly belonging to other cases. It often has the sense of 'to' as in the following examples: *maidán ki ráh* 'the road to the plain;' *ghar ki ráh* 'the road to the house;' *shukr Khudá ká* 'thanks to God;' *kisi ká burá (na cháhlá thá)* '(I wished) ill to no one;' *savál ká jawáb* 'an answer to a question;' *ruqá ká jawáb* 'an answer to a letter;' *uská jawáb* 'an answer to him;' *baitlne ká hukm* 'the order to sit down;' *bát ká sachchá* 'true to one's word.'

249. It may often have the force of 'for;' as, *tumháre báp kí dostí* 'friendship for thy father;' *is murúwat ke ivuz* 'in return for this courtesy;' *us ká kuchh iláj nahín* '(there is) no remedy for it;' *dhone ká pání* 'water for washing.'

250. Or of 'with,' as, *chhoṭe sir ká ádmí* 'a man with a small head,' 'a small-headed man.'

251. It may even in rare instances have the force of the English 'in' or 'on,' as, *ádmí kí zindagi ká kuchh bharosá nahín* '(there is) no reliance on the life of man,' *in kí dostí ká bharosá nahín* 'there is no reliance on their friendship.'

252. After adverbial prepositions (see rr. 175, 513) the genitive is frequently used in some of the above senses: thus, *tumhári khátir* 'for your sake,' *qarib do kos ke* 'for nearly two *kos*;' *us ke bará-har* 'compared to him,' *ek gaz ke muváqiq garhá* 'a hole a yard deep.'

253. These adverbial prepositions may sometimes be dropped, leaving the sign *ke* to stand by itself: thus, *bád-sháh ke ek betá paidá hú-a* 'in the family or at the house of a king a son was born,' where *pás* or *yahán* is understood. Similarly, *unke larká na thá* 'to them (*unke pás*) there was no child.'

254. Again, the genitive sign *ká*, *ke*, *kí*, may be dropped, leaving the adverbial preposition to stand alone: thus, *zer jharokhe* (for *zer jharokhe ke*) 'under the lattice,' &c.; similarly, *zer sáye* 'under the shadow'; *hakím pás* (for *hakím ke pás*) 'near the physician'; *mujh pás* (for *mere pás*) 'near me,' *is faqír pás* (for *is faqír ke pás*) 'near this *faqír*'; *us bagair* or *us bin* (for *us ke bagair*, &c.) 'without him'; *bagair murabbí (ke)* 'without a patron'; *is wáste* or *is liye* 'on this account'; *kis wáste* 'on what account?' *jis tarah* 'in the manner which.'

255. To give intensity or emphasis to an idea expressed by any word, or to define it more precisely, it is usual to double the word, interposing the genitive sign *ká*, changeable, of course, to *ke* and *ki*, according to gender and number: thus, *dá-i angá sab kí sáb* 'the nurses and maids, one and all,' *pit ki pit* 'true affection'; *kuchh kú-kuchh* 'something strange'; *báhar ká báhar* 'quite out,' 'altogether excluded'; *án ki án men* 'at the very instant,' *waisí kí waisí hí súrat* 'appearance just as it was.'

a. Analogous to the above is the use of *ká* in such a phrase as *ek tore ká torá* 'a number of bags'.

256. The genitive sign may be used after words expressing weight, measure, and distance, or it may be omitted; as, *la'l wazn mez sáti misqál ká* 'a ruby weighing seven *misqáls*,' *ser bhar gosht* 'full two pounds of flesh,' *kos bhar ká bándh* 'a dyke a *kos* long.' see r. 292. It may also be used like the English 'worth' to express value; as, *ek paise ki afm* 'a farthing's worth of opium,' *hazár rúpa-e ki talwár* 'a sword worth a thousand rupees,' *sau rúpa-e ká jawáhir* 'jewels of the value of a hundred rupees' (see r. 305); *take ki murgi* 'a hen of the value of a *taká*'.

257. The genitive case frequently has the force of an adjective, as in English: thus, *barí bahár ká bág* 'a garden of great beauty,' for 'a very beautiful garden'; *bare pát ká daryá* 'a river of great breadth,' for 'a very broad river.'

258. By the use of *ká*, adjectives may be formed from nouns, verbs, or adverbs, to almost any extent: thus, *khushámad ki báten* 'flattering words,' *roz ká kám* 'daily work,' *kal ki rát* 'last night,' *ab ká sál* 'the present year,' *kháne ki mez* 'a dining-table.' Indeed it is often necessary to connect words in Hindústání by *ká*, when in English a hyphen only would be required; as, *Pipal ká darakht* 'a Pipal-tree,' *únche bar ke durakht par* 'on a high fig-tree.'

DATIVE AND ACCUSATIVE CASES.

259. These cases have few functions irrespectively of the influence of verbs. They are generally used after verbs of motion, and verbs in which a sense of giving, imparting, or communicating any thing is inherent; see rr. 345, 352.

260. The dative often expresses the object or motive *for* which any thing is done; as, *kuchh zarúri kám ko* 'for some necessary purpose,' *mard (mare) nám ko* 'a man (may die) for a name,' *kháne ko* 'for eating.' It is often so joined with the infinitive; as, *dekhne ko sir jhukáiyá* 'I bent my head for the purpose of looking.'

* In the B. o Bahár this phrase is used for 'a number of trays' for holding dishes.

261. The dative and accusative sign *ko* is sometimes used to express 'time;' as, *rát ko* 'at night;' *subh ko* 'in the morning;' *ákhir ko* 'at last:' see under nouns of time at r. 287.

262. It may also have the force of the English 'at' or 'on;' as, *bá-en ko* 'on the left hand.'

263. It may be idiomatically omitted in such phrases as *bádeháh salámat* 'health to the king.'

a. It may also be omitted when two or more words in the accusative case are in close succession; see r. 285.

264. The postposition *ta-in*, governing the genitive, is sometimes substituted for *ko*; thus *mard ke ta-in* is equivalent to *mard ko*. It is especially used with the genitive case of *áp* 'self,' as a substitute for the dative and accusative, *apne ta-in* being more usual than either *áp ko* or *apne ko*: thus, *apne ta-in sab se bítar samajhlá hai* 'he thinks himself better than all.' Similarly, *mere ta-in* is equivalent to *mujh ko* or *mujhe*.

ABLATIVE CASE.

265. This case is of the most extensive application. It expresses the most diversified relations, and frequently usurps the functions of the other cases. Its proper force is that of 'from;' as, *us makán se* 'from that place;' *aisí áfaton se (bachkar)* 'from such calamities (having escaped);' *sab se alag* 'apart from all;' *kahín se kahín* 'from one place to another;' *mulk se judá-i* 'separation from one's country;' *namáz se farágat* 'cessation from prayers;' *abhí se* 'from henceforth.'

266. Hence it passes to the expression of many correlative ideas, as 'from' or 'by,' in the sense of 'by reason of,' 'through,' 'in consequence of:' thus, *míhr i mádarí se* 'from maternal affection;' *ek jagah rahne se* 'from staying in one place;' *tere áne se* 'by thy coming;' *bádsháh kí tawajjuh se* 'by reason of or through the favour of the king.' *Sabab* governing a genitive case may be joined to *se*; as, *farágat ke sabab se* (for *farágat se*) 'by reason of ease.'

267. It often expresses 'the instrument with which' or 'the instrumentality through which' any thing is done; as, *patthar se* 'with a stone;' *qainchí se* 'with a pair of scissors;' *munh se* 'with the mouth;' *mujh se* 'through or by me.'

268. Hence it passes to other collateral relations, which in English are expressible by 'with,' as *ján o dil se* 'with heart and soul:' thus, *bádsháhon se kyá kám* 'what business (have we) with kings?' *mujhe apne kám se kám (hai)* 'my business (is) with my own affairs;' *khwája se muhabbat hú-i* 'a friendship arose with the merchant;' *bande ki taraf se* 'with respect to your slave.'

269. It is commonly used to denote 'the manner' or 'mode' in which any thing is done, as expressed in English by the adverbial affix 'ly,' or by the preposition 'in,' 'with,' &c.: thus, *farágat se* 'leisurely;' *khafagí se* 'angrily;' *sharmindagi se* 'with shame;' *na-e sir se* 'anew;' *is tarah se* 'in this manner;' *kis súrat se* 'in what manner;' *jís tis tarah se* 'somehow or other;' *kisi súrat se* 'in some way or other;' *kisú baháne se* 'under some pretence;' *da'wat ke baháne se* 'under pretence of an invitation;' *qaríne se* 'in order;' *apní khushí se* 'of my own free will;' *áp se áp* 'of one's own accord.'

270. The *se*, however, may be idiomatically omitted: as, *usí tarah* 'in that very way;' *kisi tarah* 'in any way;' *sab tarah* 'in every way.' Especially in expressions like *háthon háth* 'from hand to hand,' *dál dál* 'from branch to branch,' *pát pát* 'from leaf to leaf.'

271. Hence it may denote 'by way of,' especially if joined to *ráh* 'road,' and preceded by a genitive case; as, *darwáze se* or *darwáze ki ráh se* 'by way of the door;' *surang ki ráh se* 'by way of the underground passage;' *dosti ki ráh se* 'by way of friendship.'

272. It may have the force of the English 'of,' 'to,' 'at,' 'in,' 'on,' in expressing other collateral ideas; as, *is harakat se khabar* 'information of this action;' *mujhe hisse se kyá kám hai* 'what is the use to me of shares?' *bádsháh se 'arz karke* 'having made representation to the king;' *uski marzí se* 'at his will;' *waise hí kapron se* 'in the very same clothes;' *ánkh nák se durust* 'correct in nose and

eyes; *ham se tujhe kyá mudda'á* 'what claims (have) you on me?' *patihár se tákkar kháke* 'having struck on a stone.'

273. It is used after words expressing 'length of time'; as, *tin din se* 'for three days,' *bahut muddat se* 'for a long time' (see r. 287): and, as in Sanskrit, it may occasionally be translated by the English 'after'; as, *is sál ke guzarne se* 'after the passing of this year.'

274. The ablative *se* must not be confounded with *se* the inflected form of *sá* the affix of similitude; as, *Hátim se sháks se* 'with a person like Hátim,' where the first *se* is from *sá*.

Observe—The ablative postposition is always employed to express 'comparison'; see under comparison of adjectives at r. 304.

LOCATIVE CASE.

275. This case is formed by the postpositions *men* and *par*, which generally have the force of the English 'in,' 'on,' 'at,' as expressive of many collateral ideas: thus, *ghar men* 'in the house'; *bág men* 'in the garden'; *ráh men* 'in the road'; *dunyá men* 'in the world'; *ghore par* 'on a horse'; *kishtí par* 'on board a boat'; *darwáze par* 'at the door'; *is ummed par* 'in this hope'; *Khudá ásmán par (hai)* 'God (is) in heaven'; *itne kahne par* 'at this speech.'

276. Both *men* and *par* are frequently used after verbs of motion in place of the dative and accusative sign *ko*; see the examples at r. 370.

277. Hence the sign *par* passes into the sense 'towards' or 'to'; as, *tujh par mihrábni* 'kindness towards you.' It may even be translated by 'with'; as, *tujh par gusse ká bá'is* 'the cause of my being angry with you.'

278. The postposition *men* very commonly has the force of 'between' or 'among:' thus, *in donon men* 'between these two'; *darvesh aur bádsháh men* 'between the darvesh and the king'; *haqq o bátil men* 'between truth and falsehood'; *hamáre tumháre (men)* 'between us and you'; *un men* 'among them'; *bádsháhoñ men* 'among kings.'

279. *Par* may even have the force of 'by reason of,' 'in conse-

quence of;' as, *iñi dáná-i par* 'by reason of so much knowledge:' or of 'according to,' in such phrases as *qadim qáide par* 'according to his usual custom.'

280. It is used after nouns expressing 'time' and 'distance:' thus, *thore dinon men* 'in a few days;' *kos ek par* 'at about a kos:' see rr. 287, 290.

281. The locative sign *men* is used in expressing 'the matter' or 'subject' presented for consideration in some statement, description, or narrative: thus, *mausim i bahár ki ta'rif men* 'on the subject of the praises of spring;' *bhaínse ke austáf men* 'on the subject of the characteristics of the buffalo.'

282. The locative sign, like the genitive, may often be idiomatically omitted, but the oblique form of the noun, if any, is then used; as, *daryá kináre* (for *daryá ke kináre par*) 'on the bank of a river;' *kisi gáñu ke kináre* 'on the borders of a village;' *ek kindré* 'on one side;' *Hátim ke waqt* 'in the time of Hátim;' *ázmáish ke waqt* 'at the time of trial;' *bádsháh ke huzúr* 'into the presence of the king;' *dahní taraf* 'on the right hand;' *jharokhe* 'at the lattice;' *báp ki jagah* 'in the place of a father;' *áshná-i ke bharose* 'in the confidence of friendship.'

a. Some words which omit *men* have the force of adjectives; thus *gusse hai* 'he is angry' is literally *gusse men hai* 'he is in anger.' Similarly, *achambhe hai* 'he is (in) astonishment,' and *gazab hai* 'he is (in) a rage.'

b. When two or more words in the locative case are closely associated together, the postposition in Hindústání may be omitted in all but the last, and the conjunction dispensed with: thus, *jo kuchh zamin ásmán men hai* 'whatever is in earth and in heaven;' compare r. 285. This may hold good when the words are connected by the conjunction *o*; as, *zamin o ásmán men*; see r. 285. c.

283. *Tak* or *talak*, meaning 'to,' 'up to,' 'as far as,' are generally considered to be one of the three signs of the locative case, though they seem more properly to be connected with the dative or accusative. They are used like other postpositions: thus, *meri dákán tak* 'to my shop;' *apne ghar talak* 'as far as his own house;' *ek ashrafi se chális ashrafi-on tak* 'from one ashrafi up to forty.'

CONJUNCTION OF THE LOCATIVE AND ABLATIVE POSTPOSITIONS.

284. It is very usual in Hindústání to place a word at the same time in the locative and ablative case, by joining

se with *men* to express ‘from among,’ and *se* with *par* to express ‘from upon’ or ‘from off;’ thus, *un men se* ‘from among them;’ *is men se chhah máshe* ‘six máshas of this;’ *ghore par se* ‘from off the horse;’ *ásan par se* ‘from off the seat;’ *ásmán par se* ‘from the heaven;’ see under r. 275.

Agent with ne.

a. The consideration of this most important head of Syntax falls properly under nouns in their relation to verbs; see r. 375.

SYNTAX OF NOUNS IN APPPOSITION OR IN CLOSE
SUCCESSION.

285. When two or more words are in apposition or in close succession, that is to say, in the same case without a connecting conjunction, the postposition is placed after the last word only: thus, *khudáwan i nímat, sáhib i murúwat, najíbon ke qadrdán*, Ján Gilchrist sáhib ne, ‘by the master of favours, the possessor of generosity, the appreciator of excellent persons, Mr. John Gilchrist.’ Similarly, *namak-harám bewruqúf kam-bakht mochí ne* ‘by the perfidious, ignorant, wretched saddler;’ *Akbar bádsháh ne* ‘by king Akbar;’ *kháne píne ki talásh* ‘search for meat and drink.’

a. A similar rule holds good with regard to the first two personal pronouns, when in apposition; see r. 325.

b. Also when any list or enumeration of persons or things is made; as, *beñi, bhá-i, batin ká*, ‘of (my) daughter, (my) brother, (and my) sister.’

c. The same rule applies when two words are connected by the conjunction *o* ‘and;’ thus, *dalil o hujjat ke bagair* ‘without proof and argument.’

VOCATIVE CASE.

286. *Ai* is properly prefixed to a word in the vocative case: thus, *ai beñi* ‘O son;’ *ai darvesho* ‘O darvesses;’ *ai nár i chashm* ‘O light of my eyes;’ *ai Khudá ke bande*

'O servant of God;' *ai Khudá ke bando* 'O servants of God.' But this prefix is often dispensed with; as, *ahmaq* 'O fool;' *yáro* 'O friends;' *khudáwand* 'O sire.'

a. In poetry, and sometimes in poetic prose, the vocative is formed by a long *ā* affixed to a word: thus, *sháhā* 'O king;' *dilā* 'O heart;' *sáqí-ā* 'O cupbearer.'

NOUNS OF TIME.

287. To express 'division and duration of time,' or 'particular periods and epochs of time,' as variously denoted in English by the prepositions 'at,' 'in,' 'on,' 'for,' 'from,' 'after,' the postpositions *ko*, *men*, *se*, *tak*, *talak*, and sometimes adverbial prepositions like *ba'd* &c., are employed in Hindústání: thus, *rát ko* 'at night;' *subh ko* 'in the morning;' *din ko* 'by day;' *thore dinon men* or *ka-i dinon men* 'in a few days;' *chauthe roz subh ko* 'on the morning of the fourth day;' *tin din se* 'for the past three days;' *ka-i roz se* 'for the last few days;' *sát baras se* 'for the past seven years;' *ek muddat se* or *bahut muddat se* or *qadím se* 'for a long time past;' *do mahíne talak* 'for two months;' *pánch baras tak* 'for five years;' *sát baras tak* 'for seven years;' *kab talak* 'for how long?' *ek mahíne ke qaríb* 'for nearly a month;' *abhí se* 'from this time forward;' *us roz se* 'from that day forward;' *fajr se shám tak* 'from morning to evening;' *thore dinon ke ba'd* or *kitne din píchhe* 'after some days;' *bís din ke 'arse men* 'after an interval of twenty days.'

288. But postpositions and prepositions are often idiomatically omitted in Hindústání, the oblique form of the noun, if any, being used: thus, *har waqt* 'at all times;' *us ghári* or *us waqt* 'at that time;' *is waqt* 'at this time;' *shám ke wagt* 'at the time of evening;' *tarke* 'at dawn;' *chauthe baras* 'in the fourth year;' *dústre din* 'on the second day' or 'next day;' *áthwen din* 'on the eighth day;' *gyárahwen roz* 'on the eleventh day;' *shírrát ke roz* 'on the day of shírrát;' *chand roz* 'for a few days;' *sát din* 'for seven days;' *mahíne bhar* 'for a full month;' *áth mahíne* 'for eight months.'

chille 'for forty days.' And where in English there is no preposition, the Hindústáni postposition may of course be dispensed with, the oblique form being still required; as, *har mahine* 'every month'; *har roz* 'every day'; *rát din* or *din aur rát* 'night and day'; *ba'ze waqt* 'sometimes'; *ek daf'a* 'once'; *is martabe* or *ab ki bár* 'this time.'

289. The following examples may also illustrate this division of the subject: *jís din wuh din áyá* 'when the day came'; *bahut din hú-e us kí khabar mujhe khabardáron ne di hai* 'it is many days since messengers brought me intelligence of him'; *tín din se tumhárf khidmat men házir hún* 'for three days I have been present in your service'; *ek roz rát ko* 'one day at night' (a common idiom for the English 'one night').

NOUNS OF PLACE, DISTANCE, AND MEASURE.

290. The postpositions *ká*, *par*, *se*, *tak*, *talak*, may be variously employed to express 'distance' or 'space:' thus, *ek kos par* 'at the distance of a kos,' 'about a kos'; *garib do kos ke* 'for nearly two kos'; *ek gaz ká gárhá* 'a hole a yard deep'; *har ek alang us kí do do kos kí* 'each side of it (was) two kos in length'; *ek kos talak* 'for a kos.'

a. Sometimes *i* is idiomatically affixed; as, *do kos-i shahr ke báhir* 'to the distance of two kos outside the town.'

291. Or all postpositions may be omitted; as, *ek farsakh is makán se* 'at the distance of a parasang from the place'; *do kos shahr se ek makán hai* 'two kos from the city there is a place'; *ádh ser makkhan* 'half a ser of butter.'

292. The adjective *bhar* 'full' is very idiomatically used in composition with nouns of distance and measure, no postposition being admitted: thus, *kos bhar* 'for a kos'; *kos bhar ke túl ká bándh* 'an embankment a kos in length'; *bhar kos* 'for a full kos'; *báns bhar* 'for the length of a bamboo (ten feet)'; *kauri bhar khatra nahín* '(there is) not the slightest particle of danger.'

SYNTAX OF ADJECTIVES.

293. Adjectives may govern a genitive or ablative, and rarely an accusative or locative case. The instances in which they take a genitive or ablative are generally those in which 'of' or 'with' are required in English. Not

unfrequently, however, the English 'of' is represented by *se* in Hindústáni.

ADJECTIVES GOVERNING THE GENITIVE.

294. Adjectives denoting 'fitness' require this case; as, *kahne ke lá-iq* 'fit to be told,' *insán ke rahne ke lá-iq* 'fit for the abode of man.' Rarely these are followed by a dative or accusative; as, *jo kuchh bádsháhon ko lá-iq* 'whatever is suitable for kings.'

295. So also adjectives denoting 'want,' 'need'; as, *nahín muhtáj zewar ká* 'not in want of ornament;' *mál ká muhtáj* 'in want of riches.' With *darkár* 'necessary' the construction must be changed: thus, *yih makán hamen darkár hai* 'this place is necessary to us,' *mujhe rúpiya paisá kuchh darkár nahín* 'I have no need of rupees or paise' (lit. 'rupees &c. are not necessary to me').

296. Other examples of adjectives followed by a genitive are, *us ke barábar* 'equal to him;' *ummedwár afú ká* 'hopeful of forgiveness.' In the Bág o Bahár *ummedwár* is once used with the nominative; as, *yih [not is ká] ummedwár hún* 'I am hopeful of this.' But this is probably an error.

ADJECTIVES GOVERNING THE ABLATIVE.

297. Adjectives or participles which signify 'being filled,' 'sated,' or 'satiated,' govern this case; as, *ek bará ghar jawáhir se bhará hú-á* 'a large house filled with jewels,' *ek qulfí ma'jún se blari hú-i* 'a pot full of electuary,' *thiliyá páni se bhará* 'a pitcher full of water,' *zindugí se ser* 'satiated with (or tired of) life,' *tum aisi jallí is bürhe khádim se ser hú-e* 'have you so quickly become tired of this old servant?'

298. The ablative sign may sometimes be omitted; as, *javáhir bhará* 'filled with jewels,' *bhar karwá tel* 'full of mustard oil.'

299. The adjective *bhar* 'full' is idiomatically used in composition with nouns without a postposition: thus, *maqdúr bhar* or *bhar maqdúr* 'to the best of one's power,' *'umr bhar* 'all one's life.'

300. Adjectives implying 'care,' 'caution,' 'watchfulness,' take

an ablative; as, *len den se hoshýár* 'careful in commercial transactions;' *kárkháne se hoshýár* 'prudent in conducting household affairs;' *bhá-i-on ki taraf se hoshýár* 'on (my) guard against (my) brothers.'

301. Adjectives signifying 'acquainted with,' 'informed,' require the ablative; as, *in bátón se wáqif* 'informed of these matters;' *haqíqat se muttalí* 'acquainted with the truth.'

a. Other examples of adjectives governing an ablative are, *Khudá ki rahmat se mahrúm* 'excluded from the mercy of God;' *tujh se ná-ummed* 'despairing of thee' (i. e. 'of aid from thee'); *yih harakat salálinon se badnumá (hai)* 'this action (is) unbecoming in kings;' *mardumí se ba'id* 'far from manliness.'

ADJECTIVES GOVERNING THE LOCATIVE.

302. Adjectives or participles denoting 'filled with' may rarely govern the locative as well as the ablative: thus, *gusse men bhará* 'filled with anger;' *taish men bhará hú-i* 'being filled with rage.'

303. Other examples of adjectives requiring the locative sign *par* are, *bail par sawár* 'mounted on an ox;' *ghore par sawár* 'riding on horseback;' *kishtí par sawár* 'embarked on board a boat;' *tujh par mihrbán* 'kind towards you.'

COMPARISON OF ADJECTIVES.

304. The ablative sign *se* joined to the substantive expresses 'comparison,' the adjective itself undergoing no change, as explained at r. 49. The following are other examples:—*main tujhe apne bête se bihtar jántá hún* 'I consider you better than my own son;' *main in donon se chhotá hún* 'I am younger than both of them;' *apní beti se ziyáda us kí muhabbat mere dil men paidá hú-i* 'an affection for him greater than for my own daughter sprang up in my heart;' *ek shahr ábádi men Istambol se bará* 'a city in population larger than Constantinople;' *bádsháh us shahr ká Kisrá se ziyáda ádíl* 'the king of that city was more just than Cyrus.'

a. The superlative is expressed by *sab se* 'than all;' as, *wnh sab bahinon se chhotí thi, par 'aql men sab se barí thi.*

'she was the youngest of all her sisters, but in understanding was the oldest.' See other examples at r. 49, &c.

b. The Persian comparative terminations *tar* for the comparative and *tarin* for the superlative are sometimes used; as, *apne ta-in sab se bihtar samajhiá hai* 'he considers himself better than all'; *sab sharbaton se bihtar* 'the best of all drinks.'

c. Many words have a kind of comparative influence, and so require an ablative case: thus, *us se do chand* 'twice as much as that.'

SYNTAX OF NUMERALS.

305. Numerals may add *on* for the nominative plural as well as for the oblique plural, but they do not generally add *on* excepting for emphasis or more precise definition. Nouns associated with numerals do not of course take *on* in the nominative plural, and not necessarily in the oblique plural. When *on* is added in the oblique plural it generally imparts a more definite meaning.

The following examples may be added to those given at rr. 186-188:—*chális darwáze* 'forty doors'; *chálison darwáze se* or *chális darwázon se* 'through the forty doors'; *chálisuen darwáze ki ráh se* 'by way of the fortieth door'; *bis ashrafi-án* 'twenty ashrafis'; *gyárah badre ashrafi-on ke* 'eleven bags of ashrafis'; *sátón kawákib men* 'among the seven planets'; *do darvesh ká akhál* 'the adventures of two darvesses'; *cháron be-nawá-on ká májará* 'the adventures of the four mendicants'; *un pánchon kí ánhon men* 'in the eyes of those five'; *cháron taraf se* 'from all four sides'; *hazáron únön par* 'on a thousand camels'; *hazáron gulám* 'a thousand slaves'; *us ke ghar men sát bеlí-án paidá hú-in* 'in his house were born seven daughters'; *ye sátón bеlí-án* 'these seven daughters.'

306. To express any aggregate of numbers indeterminately or generally, it is usual in English, when a low number is intended, to take two numbers consecutively, placing the lowest first; thus, 'two or three,' 'three or four:' but in Hindústání it is not common to take consecutive numbers, and the highest may sometimes be placed first; thus, *das pánch rind* 'ten or five (for five or ten) rogues'; *pánch sát sipáhi* 'five or seven soldiers.' In higher numbers the idiom is often like the English; thus, *pachás sáh bighe* 'fifty or sixty bighás.'

307. *Ek* placed after a high number is often equivalent to our 'about:' thus, *pachás ek* 'about fifty,' *ka-i ek* 'some few.'

SYNTAX OF PRONOUNS.

The syntax of pronouns has been partially explained at rr. 56–64, and the concord of the relative pronoun at r. 236.

308. Although the forms *merá*, *terá*, *uská*, from the three pronouns *main* 'I,' *tú* 'thou,' *wuh* or *yih* 'he,' are generally used as pronominal adjectives, to express 'my,' 'thy,' 'his,' &c., yet they are also employed in prose as the genitives of those pronouns, to express 'of me,' 'of thee,' 'of him,' &c.; thus *merá inkár* may either mean 'my denial' or 'denial of me,' and *uská inkár* 'his denial' or 'denial of him.' Similarly, *merí ek beṭí hai* 'of me there is a daughter.' The regular genitives of the first two (*mujh ká*, *tujh ká*) are not used for 'of me,' 'of thee,' excepting in poetry, or in prose under certain circumstances only; see r. 57.

309. The third personal pronouns, *wuh* 'he' or 'she' and *yih* 'he' or 'she,' when used in the oblique cases for 'of him,' 'of her,' 'his,' 'her,' 'their,' &c., must always take the postpositions (excepting only as explained at r. 325): thus, *us ke kutte ká paṭṭá* 'the collar of his dog' (not *us kutte ká paṭṭá*). Similarly, *un ke kutte ko* 'to their dog' (not *un kutte ko*). But when *wuh* and *yih* are used for the demonstratives 'that,' 'this,' 'those,' &c., they reject the postpositions in the oblique cases: thus, *us kutte ká* 'of that dog' (not *us ke kutte ká*). Similarly, *is kutte ká* 'of this dog'; *un kutton ká* 'of those dogs'; *us harakat se* 'from that action' (not *us se harakat se*); *is merí harakat ko dekhkar* 'having seen this action of mine'; *jo ko-i is qisse ko* (not *is ko qisse ko*) *sunegá* 'whoever shall hear this story.'

310. The same applies to the interrogative and indefinite pronouns.

kaun 'who?' and *ko-i*, *kuchh*, 'some:' thus, *kis ke makán men* 'in whose place?' but *kis makán men* 'in what place?' *kis ki talásh* 'search for whom?' but *kis tulásh men* 'in what search?' *kin ki chízen* 'the things of what persons?' 'whose things?' but *kin chízon ká* 'of what things?' *kisi ke ghar men* 'in the house of some one:' but *kisi ghar men* 'in some house.'

311. The pronoun *áp* 'self' is used reflexively, in reference to all three persons, and equally stands for any of the pronominal adjectives 'my,' 'thy,' 'his,' 'our,' 'your,' 'their,' when they have reference to the nominative case or agent of the sentence. In English the word 'own' is equally general in its application to all the persons. See the examples at r. 61, and add, *main apní khushí se* 'I of my own free will,' *wuh apne darwáze par baithá* 'he sat down at his own door.'

312. But *apná* may not only be used as a substitute for the pronominal possessive adjective, but even for the genitive case of a pronoun when the same pronoun is the nominative of the verb: thus, *hamen apná mushtág jántá hai* 'he knows me to be desirous of (seeing) him.'

313. *Apná*, being properly a pronominal adjective, may be used, like the Latin *suum*, in the sense of 'one's own people.' It will then be declinable like a noun in *á*: thus, *apnón ke pás áyá aur apnón ne use qabúl na kiyá* 'he came unto his own, and his own received him not.'

314. The learner must be careful not to confound the reflexive pronoun *áp*, used in the above manner, with the honorific pronoun *áp* 'your Honour.' The genitive case of this last is *ápká*, not *apná*: thus, *ápkí tarajjuh se* 'by the favour of your majesty.'

315. The third personal and demonstrative pronouns *wuh* and *yih* may be used for the nominative plural as well as for the nominative singular: thus, *wuh ádmí kháte the* 'those men were eating;' *wuh donon* 'those two;' *yih kis kám ke hain* 'of what use are these?'

316. On the other hand, the plural of these pronouns, as well as of *main* and *tú*, is constantly used for the singular, even when no respect is intended; thus *ham* means 'I:' and to indicate the plural, *log* 'people' is often added to both

ham and *tum*; thus, *ham log* ‘we.’ Similarly, *un ne*, *in ne* simply mean ‘by him;’ whereas *unhon ne*, *unhon ká*, *unhon ko*, *in hon ne*, &c., are the forms in general use for the plural.

317. Where, therefore, great respect is intended, *unhon*, *in hon*, *jinhon*, &c., with their postpositions, must be used for the singular; as, *unhon ne kahá* ‘he said,’ referring to a king; *wuhí sawár jinhon ne tum ko bashírat kí* ‘the very same horseman who brought you good tidings.’

318. Observe—The pronouns *ko-i* and *kuchh* undergo no change either in the nominative or oblique cases plural: thus, *ko-i dinon men* ‘in a few days.’ The forms *kini*, *kinú*, do not seem to be in use. The negative may be joined with *ko-i* to express ‘no one,’ but sometimes the *na* is separated from the pronoun and joined to the verb; as, *ko-i hargiz na jánegá* ‘no one will ever know.’

a. *Kuchh* may occasionally be used for persons as well as things: thus, *yih bát kisú par na khule* ‘this matter must not be revealed to any one.’

319. The interrogative pronouns are frequently used for the relative: thus, *jántá hai ki tumhen kin kin chízon kí zarúrat hai* ‘he knows what things you have need of.’ The same applies to the adverbs.

a. It may be here observed that an initial *k* is the sign of interrogative pronouns and adverbs, as *j* is of relative.

320. The affixes *i*, *hí*, *hín*, added to some of the pronouns, especially *yih*, *wuh*, *is*, *us*, *tujh*, *mujh*, &c., make them more emphatic: thus, *yihí* ‘this same;’ *wuhí* ‘that same;’ *usí ne* ‘by that very person;’ *usí din se* ‘from that very day;’ *tujhí ne* ‘by thyself’ (where the intervention of *i* causes *tujh ne* to be used for *tú ne*): so also, *Hátim main hí hán* ‘I and no other am Hátim.’

a. *Áp* ‘self’ and *khud* ‘self’ may be added to the three personal pronouns, in the sense of ‘self;’ as, *main áp* or *main áphí* ‘I myself.’

321. Although *wuh* is commonly used as a correlative to the relative pronoun *jo*, yet the proper correlative is *so* 'that,' which may follow in the latter clause of the sentence, though frequently omitted, and not generally translated in rendering Hindústání into English: thus, *jo fikr mere jí ke andar hai, so tadbír se báhar hai*, 'the anxiety which is within my heart is not to be remedied,' literally 'whatever anxiety is within my heart, that same &c.;' *jo cháhíe so lejáte* 'whatever they would desire, that they would take away.'

a. Observe—The pronoun *jo* is often used as a conjunction to express 'that,' 'since,' 'when,' 'if:' see rr. 528, 529.

322. The pronominal adjectives referred to at r. 39 are much used in the manner of relatives and correlatives, the relative generally coming first (compare r. 237): thus, *jiní kharch karo, utní barakat hotí hai*, 'as much as you spend, just so much blessing is there'; *jaisá doge waisá páoge* 'whatever you shall give, the like of that shall you receive.'

a. The correlative may sometimes be omitted; as, *jaisá ahwál suná thá apní áñhon se dekhá* 'just as I had heard the story I beheld (that) with my own eyes.'

323. In the use of the pronouns and pronominals a peculiar attraction or assimilation is often to be observed in Hindústání, as in Sanskrit and other Oriental languages; that is, when a relative or interrogative (but especially a relative) has been used, and an indefinite pronoun would naturally follow, the relative or interrogative is repeated. The following examples will illustrate this:—*jisko* (not *kisi ko*) *jo mushkíl pesh áwe* 'whenever a difficulty occurs to any one' (lit. 'to whom'); *jo jis ke* (not *kisi ke*) *háth pará* 'whatever fell into the hands of each'; *jo jis par bití ho* 'whatever may have happened to each'; *jo ko-i jis chíz ká sawál kartá* 'whoever demanded any thing.'

324. And this attraction extends to the adverbs; as, *jahán se jo kuchh páte hain* 'whatever they may obtain from any where' (lit. 'from where').

325. When the personal pronouns are in apposition to or closely associated with a noun or an adjective used as a noun, then these pronouns, in accordance with r. 285, will not require a postposition: thus, *mujh bad-táli' ká* 'of me unfortunate,' not *mujh ká* (or *merá*) *bad-táli' ká*. So also, *mujh be-hayá ká* 'of me shameless;' *us akele ká* 'of him alone;' *mujh báṛhe ko* 'to me an old man,' &c.

REPETITION OF NOUNS, PRONOUNS, NUMERALS, &c.

326. Instead of employing words like the English 'each,' 'every,' &c., it is usual in Hindústání to repeat nouns, pronouns, or numerals, to denote 'distribution,' or 'the division and assignment of parts' in regular order and proportion: thus, *ek ek 'azú tukre tukre karke* 'having divided each limb into separate pieces;' *apni apni rāh lí* 'each took his own way;' *apne apne maqdúr ke muwáfiq* 'according to their several abilities;' *gharí gharí* 'every hour;' *har ek ko pánch pánch sát sát rúpa-e detá* 'to each one he gives five or seven rupees a-piece;' *we donon musófir jude jude makánón men* 'those two travellers, each in separate places.'

327. Repetition of a noun or adverb may often give 'intensity,' 'force,' or 'emphasis,' to the idea intended to be conveyed; as, *chupke chupke* 'very privately,' 'very secretly'; *gol gol* 'very round'; *hawá narm narm* 'a very soft breeze'; *aisí aisí tarah* 'in such an excellent manner'; *bayí bayí ánkhen* 'very large eyes'; *bichon bich* 'in the very midst.'

a. It may also convey an idea of 'variety,' as connected with the idea of division: thus, *tarah tarah ki khil'aten* 'robes of various kinds'; *kháne aqsám agsám ke* 'eatables of various kinds'; *kyá kyá sáraten* 'what various forms'; *us ne rang ba rang ki shakleg judi judi bandá-in* 'he has created shapes of different kinds, each distinct from the other.' So also, *jaház ek pahár se fakkár kháke purze purze ho gayá* 'the ship, having struck on a rock, went to pieces.'

328. A word is often repeated with a slight alteration in the first letter or letters, to gratify the Hindú taste for a sort of *rhyiming jingle of sounds*, very much as in English we say 'hurly-burly,' 'flip-flap,' 'flim-flam,' 'hodge-podge,' &c.: thus, *harj-marj* 'worry,' 'confusion'; *zarr-barq* 'glitter'; *jháh máh* 'lie,' 'falsehood'; *báṛhá áṛhá* 'old'; *ráz niyáz* 'secrets'; *naukar chákar* 'servants'; *barham darham* 'topsy turvy'; *darham barham* 'higgledy piggledy'; *lashṭam*

pash̄am ‘with much ado;’ *saj dhaej* ‘form and fashion;’ *dil daul* ‘shape and figure.’ Sometimes the two words are separated by a conjunction; as, *lā-iq o fā-iq* ‘worthy and deserving.’

329. Something after the same manner an Arabic verbal noun is sometimes followed by the passive participle from the same root, to give emphasis to the sense: thus, ‘*erz mārūz*’ representation; *zikr mazkūr* ‘mention;’ *wahān kā kuchh zikr mazkūr na kiyā* ‘I made no mention at all of (what had happened) there.’

SYNTAX OF VERBS.

330. In Hindústání syntax the copula or substantive verb ‘to be’ is often left to be supplied: thus, *itnā patthar mere kis kám ká* ‘such a number of stones, of what use (will they be) to me?’

331. Especially when a sentence ends in the negative *nahīn*: thus, *yih chirág mere wāste nahīn* ‘this lamp (is) not for my use;’ *agar ádmī men rahm nahīn, tau wuh insán nahīn*, ‘if there (is) no pity in a man, then he (is) not human.’

332. And in proverbs or proverbial expressions; as, *bagal men larkā, shahr men qhanqhorā*, ‘the child (is) under the arm, the proclamation (is) in the city.’

NOMINATIVE CASE IN CONSTRUCTION WITH VERBS.

333. Verbs signifying ‘to be,’ ‘to become,’ ‘to appear,’ ‘to be called,’ &c., take two nominative cases: thus, *ádmī be-wafá hotá hai* ‘man is faithless;’ *tú kaisá faqír hai* ‘what sort of a faqír art thou?’ *wuh jinn bail ban gayá* ‘that jinn became an ox;’ *wuh mujhe bahut burá ma'lím hú-á* ‘he appeared to me very bad;’ *we shahzádí-áñ kahlátí haiñ* ‘they are called princesses;’ *Musalmán kahátá hún* ‘I am called a Musalmán.’

GENITIVE CASE IN CONSTRUCTION WITH VERBS.

334. The uses of this case have been already explained at r. 242. It is perhaps the commonest of all cases in connexion with the object and subject of verbs; and may often be employed in a vague manner to express ‘a variety of relations,’ usually expressible by the other cases. As,

however, the genitive case does not depend so directly upon verbs as upon nouns, it needs little separate illustration in this division of the subject.

335. It may rarely be used in place of the ablative, in connexion with the object of the sentence, after verbs of 'filling,' &c.; thus, *loṭā pánī ká* (for *pánī se*) *bharkar* 'having filled a metal-pot with water,' see r. 360: so also after verbs of 'informing,' &c.; as, *apne ahwál kí itild'* *dijiye* 'acquaint me with your circumstances.' Similarly after verbs of 'trusting,' 'relying,' &c., in place of the locative; as, *in kí dostí ká bharosá rakhte ho* 'do you place reliance in their friendship?'

336. Verbs which express 'delivering over,' 'following after,' 'interceding for,' and many others, are followed by this case in connexion with the object or subject of the sentence, as in the following examples: *us ne wuh jawín dushman ke hawdle kiyá* 'he delivered that young man into the hands of his enemy;' *tujhé gází ke supurd karúngá* 'I will deliver thee over to the judge;' *us ke darpai mat ho* 'do not seek after her;' *maiṇ ne ī ki shafá'at ki* 'I interceded for them;' *apne paidá karnewále ká dhyán rakh* 'fix thy thoughts on thy Creator;' *bhá-i-on ká sharik na hú-ā* 'he did not share with his brothers;' *apne marne jíne ki kuchh purwá nahiṇ* 'I don't care whether I live or die;' *ádní har ek 'uhde ke ta'inát hain* 'men are appointed to every office;' *ásmán ki qasam khátá hán* 'I swear by heaven.'

337. The genitive case in connexion with the verb *ho-ná* 'to be' may express 'possession:' thus, *us ke bahut se naukar the* 'he had many servants;' *waháṇ ke báilsháh ki ek beṣi thi* 'the king of that country had a daughter;' *merí ek beṣi hai* 'I have a daughter.'

DATIVE AND ACCUSATIVE CASES IN CONSTRUCTION WITH VERBS.

338. The use of these cases has been already explained at r. 259. Although the postposition *ko* is commonly affixed to the object of a transitive or active verb, it is as commonly omitted, and the nominative case used for the accusative.

339. The following are examples of transitive or active verbs governing an accusative with *ko* :—*dushman ko māringā* ‘I will kill (my) enemy;’ *nān ko chortā* ‘he drops the loaf;’ *Lailā ko dekho* ‘look at Lailā;’ *quſī ko ṭopkar* ‘having broken the lock;’ *mujh ko qabūl kijiye* ‘be pleased to accept me;’ *bazor apne ta-īn* (see r. 264) *thāmbā* ‘by an effort I supported myself;’ *mere ta-īn sikhā-o* ‘teach me;’ *is taur kī zindagī ko dil nahin chāhtā* ‘my heart does not desire a life of this kind;’ *sab saulāgaron ko bulākar* ‘having called all the merchants.’

340. Observe, however, that *ko* is not often used with the past tenses of transitive verbs, another construction being then usual (see r. 375); but when *ko* is used, the agent with *ne* must always precede the past tense or be understood: thus, *maiñ ne us wazir ko nārā* ‘I struck that wazir;’ *shahr ko dekhā* ‘I saw a city’ (*maiñ ne* being understood); *jahāz ko langar kiyā* ‘we anchored the ship’ (*ham ne* being understood), see r. 377; *dushmanon ko piyār karo* ‘love thy enemies.’

341. When the predicate of a sentence contains two words in apposition, both being in the accusative case, and generally separated in English by the adverb ‘as,’ the postposition is not required after the second word, nor is it inflected even though capable of inflection: thus, *is bürhe ko apnā banda* (not *apne bande ko*) *samjho* ‘consider this old man as your slave.’ Similarly, *mujhe apnā dushman samajhā hai* ‘he considers me (as) his enemy;’ *kamzāton kī suhbat ázād ko gulám kartī hai* ‘the society of the low-bred makes the free man a slave.’

342. Nothing is more common than for the nominative case to stand for the accusative: thus, *báten kartā hai* ‘he is making words’ (i. e. *discoursing*); *ye báten sunkar* ‘having heard these words;’ *gharí-ān ginne luyā* ‘he began to count the hours.’ Observe, that in these examples the real form of the nominative case is used, and not merely the accusative without the *ko*. In fact, if a postposition were understood, the oblique form of the word would be em-

ployed, as in other cases where *men*, *par*, *ká*, &c., are omitted; whereas the oblique form can never be used for the accusative unless followed by *ko*; thus it is right to say *yih iráda* (not *is iráde*) *rakhtá hún* ‘I have this intention,’ and *yih kitáb* (not *is kitáb*) *mujh ko de* ‘give me this book;’ whereas it would not be right to say *yih gharí* but *is gharí for is gharí men* ‘at this time,’ and not *main pás* but *mujh [ke] pás* ‘near me;’ see rr. 254, 288.

343. The nominative or uninflected form of a word being thus substituted for an accusative case, it must be treated as a nominative; and if a genitive is connected with it, *ká* must then be used, not *ke*: thus, *sarkár ká* (not *sarkár ke*) *jarráh bulá-o* ‘send for the government surgeon;’ *kháne ká sandúq le* ‘take the box of food;’ *apná ohwál kahúngá* ‘I will tell my story.’

344. Observe—No absolute rule can be laid down for the substitution of the nominative form for the accusative, but there can be no doubt that *ko* is generally used whenever it is intended to make the object of the sentence definite: thus, *nán chhortá* ‘he drops a loaf;’ *nán ko chhortá* ‘he drops the loaf.’

345. Verbs of ‘giving’ or ‘imparting’ take an accusative of the thing imparted, and a dative of the object to which the thing is given; but as it is always considered desirable to avoid the conjunction of two *kos*, one representing an accusative and the other a dative case, this may easily be done by substituting the nominative form for the accusative; as, *girdá mujh ko de* (not *girde ko mujh ko de*) ‘give me the loaf;’ *bádsháh ke háth ko bosa de* ‘give a kiss to the king’s hand.’ Where, however, the dative case belongs to a pronoun, the sign *ko* may always accompany the accusative case, since the proximity of two *kos* may then be avoided by using forms like *mujhe* &c. instead of *mujh ko* &c.: thus, *kitáb ko mujhe de* ‘give the book to me.’

346. In the past tenses of these verbs the peculiar construction

required by r. 79 removes all difficulty: thus, *mais̄ ne us̄ ko hazár répae di-e* 'I gave him a thousand rupees.'

347. *Ke ta-iñ* is once used for *ko*, after *dená*, in the *Bág o Bahár*: thus, *bekason ke ta-iñ répae-e detá* 'he gives rupees to the destitute.'

348. The near association of two *kos* in a sentence may, however, take place under certain circumstances, as in the following examples from the *Bág o Bahár*: *main ne dústre ko uake buláne ko ruķsat kiyá* 'I sent back the other to fetch him back'; *bádsháhzáde ko bág ki sair ko le ga-e* 'they took the prince for a stroll in the garden.'

349. The latter use of *ko*, either with the inflected form of the infinitive or with a noun, to denote 'the object for which' any thing is done, is very common; see r. 260. When the infinitive is used, *ko* may sometimes be omitted, but the infinitive remains in the inflected form; as, *wuh namáz párhne áyá* 'he came to recite (his) prayers.'

350. In fact *ko*, when it stands for the dative, is usually equivalent either to the English 'to' or 'for.' In this manner it is used after verbs of 'selling'; as, *tíj bare mol ko bechungá* 'I will sell the crown for a great price.' Verbs in which a sense of 'commanding' &c. is inherent generally take *ko* for the person commanded; as, *mujh ko hukm kiyá* 'he commanded me'; *gumáshte ko farmáyá* 'he commanded his agent.'

351. Verbs of 'telling,' 'relating,' 'informing,' &c., may take *ko* for the person to whom any thing is told (see r. 358): thus, *main ne sab haqiqat malika ko sunđ-i* 'I told the whole truth to the princess'; *ais̄ bát mujh ko (or mujhe) na sunđ-o* 'tell me not so.' *ek ádmí ne bádsháh ko khabar kí* 'a man informed the king.' *Ko* is very rarely used for *se* after *kah-ná* 'to say'; as, *un men se kis̄ ko kahá* 'he said to one of them.' compare r. 357.

352. Verbs of 'motion' generally require *ko*; as, *wuh apne makán ko chalá* 'he went to his own place'; *kahín ko gayá* 'he has gone somewhere.' *main us̄ simt ko chalá* 'I set out in that direction.' *kumak ko á-e* 'they came to the rescue'; *safar ko gayá* 'he went on a journey.' *Ko*, however, may rarely be omitted; as, *uttar ki simt chalá* 'he proceeded in a northerly direction.'

353. The dative case with *ko* is often used in construction with the verbs *honá* 'to be' and *ánd* 'to come' in connexion with the person spoken of (the thing or state being in the nominative), to express 'passing or entering into any state,' or 'possessing any particular condition or quality:' thus, *mujh ko kuchh tasalli hú-i* 'a little comfort was to me,' i. e. 'I became somewhat comforted.' *mujh*

ko yaqin áyá 'to me certainty came,' i. e. 'I became certain;' *us ko Hátim ke sáth dushmani hú-i* 'enmity arose between him and Hátim;' *mendaki ko zukám hú-á* 'the frog has caught cold;' *mere ta-in* (for *mujh ko*, r. 264) *yih báten pasand nahin átin* 'these words are not pleasing to me;' *sab ko lálach áyá* 'to all covetousness came,' i. e. 'all felt covetous;' *us ko un par rahm áyá* 'he felt pity for them.'

ABLATIVE CASE IN CONSTRUCTION WITH VERBS.

354. The diversified manner in which the ablative post-position *se* is employed has already been explained at rr. 265-274.

In connexion with verbs it is constantly equivalent to 'from:' thus, *lotá us ke munh se chhúta* 'the metal-pot fell from his mouth;' *us ko mahall ke andar jáne se mana* 'karne lage' 'they began to prohibit him from entering the inner apartments;' *main ne kapre badan se utáre* 'I took off my clothes from my body;' *us ne ek muṭhí khák se kyá kyá súraten paidá kín* 'what various forms has he created from a handful of dust!' *sab se alag khará hai* 'he is standing apart from all.'

In Sanskrit the instrumental case is used to express both the instrument and agent, but in Hindústání the agent *by whom* is denoted by *ne* (see r. 375), and the instrument *with which* by *se*: thus, *dushman ko tir se márúngá* 'I will slay (my) enemy with an arrow;' *qainchí se mere sir ke bál katre* 'he cut the hair of my head with a pair of scissors;' *kuchh munh se bol* 'say something with (your) mouth;' *ánkhoñ se dekho* 'look with (your) eyes.'

355. Not unfrequently, however, in Hindústání the instrumental *se* may be applied to *persons*, where the agent *ne* might be expected. It can never, however, be employed, like *ne*, with the past tenses of active or transitive verbs; but when used for the agent it is generally connected with the neuter verbs *honá* 'to be' or *ho sakná* 'to be able,' and may then be equivalent to 'by,' 'through,' 'by means of,' &c.: thus, *yih taqsir is gulám se hú-i* 'this fault has been (committed) by this slave;' *agar yih harakat tujh se hú-i* 'if this deed was done by thee;' *yih kám munh se hú-á* 'this deed was done by

me;' mujh se bardā gundh hā-ā hai 'a great crime has been (committed) by me;' yih mujh se haryiz na ho saktey 'this can never be done by me;' rāt ko mujh se kuchh tadbīr na ho sakti 'at night no plan could be devised by me;' agar woh is se ho sakta 'if he can do this;' shāyad is gunāhgār se kuchh qasrā hā-ā 'perhaps some fault has been committed by this sinner.'

356. *Se* may also be used for the agent after causal verbs; as, mīhnat mujh se karwāegā 'he will cause labour to be taken by me;' kalima us se parhwāyā 'I caused the creed to be repeated by her.'

357. The verbs *kah-nā* 'to say,' 'to speak,' and *pūchh-nā* 'to ask,' as well as all verbs, simple, compound, or nominal, which a sense of *addressing*, *conversing with*, *questioning*, or even of *making known*, is involved, take an ablative of the person: thus, *maiñ ne us gulām se kahā* 'I said to that slave;' *maiñ ne wazir se pūchhā* 'I asked the wazir;' *in se pūchhiye* 'be pleased to ask them;' *faqir se bāten karne lagā* 'he began to converse with the faqir;' *mu'allim se parhā thā* 'he was reading to the teacher;' *rafiqon se salāh lekar* 'having taken counsel with friends;' *mujh se mukhātib hā-ā* 'he addressed me;' *mujh se hamkalām hā-ā* 'he conversed with me;' *tujh se sawal karne d-e haïn* 'they are come to question you;' *kisi se yih bhēd zāhir na kijyo* 'do not reveal this secret to any one.'

a. *Bolnā* 'to speak' is rarely found with the ablative; as, *kisī se na bol* 'speak to none.'

358. But verbs of 'informing,' 'making acquainted,' generally take an accusative or nominative of the person, and ablative of the thing; as, *mujhe apne nām se āgāh karo* 'inform me of your name;' *is bāt se ko-i wāqif na thā* 'no one was informed of this matter;' *apni sarguzash se mujhe muttalī farmāiye* 'make me acquainted with your history;' *agar ahwāl se mujhe muttalī kijiyē* 'if you would inform me of the circumstances;' *zamāne ke bhale bure se kuchh wāqif na thā* 'I was wholly unacquainted with the good and evil of the age;' *maiñ is harakat se mulqā khabar na rakhiā thā* 'I had not the slightest information of this action.'

359. Verbs of 'fearing' require the ablative case of the thing or person feared; as, *bare but se na ḍarā* 'did he not fear the great idol?' *Khudā se ḍar* 'fear God.'

360. Verbs of 'filling' take an ablative (compare r. 297); as, *sandāqcha jawāhir se bhar liyā* 'he filled the casket with jewels.'

361. Verbs which imply 'acting by,' 'dealing with,' 'treating,' require an ablative of the person; as, *jo marzī men dwe us se sulāk kijiyē* 'treat him in any way you think fit;' *bahin se kuchh sulāk na*

kiyá 'I had no dealings with my sister;' *jo jo mujh se dagá-en kin thin* 'whatever treacherous acts they had committed against me;' *maiñ tujh se aisá sulák karángá ki apni sári musibat bhúl jáwegá* 'I will so treat you that you will forget all your troubles;' *jab mujh se yih sulák hú-i* 'when I received such treatment.'

362. Verbs which imply 'desisting from,' 'abandoning,' 'leaving off,' are generally found in construction with an ablative; as, *is kám se báz á* 'desist from that action'; *is qaed se dar guzar* 'abandon this pursuit;' *jab namáz se fárig hú-i* 'when I had finished my prayers;' *jab kháne se farágat hú-i* 'when I had left off eating;' *maiñ sultanañ se gurá* 'I relinquished the kingdom.'

363. The ablative *se* is employed after verbs of 'motion,' or even after *honá*, to express 'going away from,' 'moving off,' 'passing by,' or 'crossing over;' as, *mere sámhne se gayá* 'he went out from my presence;' *mujh pás se mat já-o* 'do not go away from my side;' *mere pás se hokar* 'passing by me;' *khawáss-pure se hokar* 'passing through the antechamber;' *is samundar se kyánkar pár utren* 'how shall we cross this ocean?' *wahán ke sab saudágaron se sabqat legayá* 'I passed by (outstripped) all the merchants of that place.'

364. Verbs which imply 'caution,' 'taking care of,' &c., are found in construction with the ablative; as, *kitáb se khabardár rahiyo* 'take care of the book;' *mere kárkháne se khabardár* or *hoshyár ho* 'take charge of my workshop;' *us ádmí se khabardár ruho* 'beware of that man.'

365. So also verbs of 'separating'; as, *murd ko us ke báp se judá karángá* 'I will set a man at variance with his father.'

366. And verbs of 'comparing'; as, *in logon ko kis se tamsil dán* 'whereunto shall I liken these people.'

367. And verbs of 'denying'; as, *hamáre dev-ton se munkir hai* 'he denies our gods.'

368. And verbs of 'concealing'; as, *dil ká bhed doston se chhipáná durust nahín* 'to conceal one's heart's secret from one's friend is not right;' *is se ko-i bát maíhfí nahín* 'I concealed nothing from him.'

369. Other examples of verbs in construction with the ablative are, *háth zindagi se dho-e* or *apni jáñ se háth dho-e* 'I washed my hands of life;' *maiñ apni taqsir se khajil hokar* 'having become ashamed of my fault;' *zindagi se ba tang áyá hún* 'I have become weary of my life;' *insán lí zindagi kháne píne se hai* 'the life of mortals is (supported) by eating and drinking;' *merí harakat se hairán hú-i* 'she was astonished at my conduct;' *aisí daulat ke háth lagne se niháyat khushi hásil hú-i* 'I was much pleased at getting so

much money into my hands;' *main us jawán se ruhsat hú-á* 'I took leave of that young man;' *hagg-i-pidari se adá howe* 'may there be a performance of paternal duty;' *is se nikál kare* 'let him marry her;' *apni besi se is ki shádi kar dijo* 'marry him to your daughter;' *sháhzáde ki shádi us se karke* 'having married the prince to her;' *Khudá se lau lagá-e* 'being in earnest prayer to God;' *bádsháh se yih bái suntehi* 'on hearing these words of the king.'

LOCATIVE CASE IN CONSTRUCTION WITH VERBS.

370. The usual senses in which this case is employed, irrespectively of verbs, have already been explained at r. 275. Both *men* and *par* are used after verbs of motion as frequently as *ko*: thus, *shahr men gayá* 'he went into (or simply to) the city;' *main uskí díkán par gayá* 'I went to his shop;' *jab shahr ke darwáze par gayá* 'when I arrived at the gate of the city;' *mere ta-in ek harweli men legayá* 'he took me to a house.'

371. The locative sign *men* may be used in construction with the verb *ána* 'to come,' or even *honá* 'to be,' to express 'passing into any state:' thus, *wuh hosh men áyá* 'he came to his senses;' *wuh khafagi men áyá* 'he became angry;' *main achambhe men hú-á* 'I became astonished.' Observe the difference of construction here and at r. 353.

372. Verbs which denote 'tying' or 'fastening' require the locative case with *men* 'of the thing to which' any thing is fastened; as, *suráki dori men bándhkar* 'having tied a goblet to a cord;' *dol rassi men bándhkar* 'having tied the bucket to a rope;' *das khumen zanjiron men jhakri hú-i* 'ten jars fastened to chains.'

373. The following examples illustrate the use of *men*, to express 'among' or 'between,' in connexion with verbs:—*malika un men na thi* 'the princess was not among them;' *laundon men khelne nu de* 'do not allow him to play among the servants;' *haiwán aur insán men kyá tafáwat hai* 'what is the difference between a brute and a man?' *hagg o bátil men farq kartá hai* 'he distinguishes between truth and falsehood;' *sátón kawákib men naiyir i azum hai* 'among the seven planets it is the chief luminary.'

374. The following are other examples of verbs in construction with locative cases in which *men* and *par* are variously equivalent to 'with,' 'in,' 'on,' 'at,' 'to,' 'by,' &c.:—*tumhári besi par 'ashiq*

hai ‘he is in love with your daughter;’ *wuh us par ríjhi* ‘she was in love with him;’ *parosí se dostí rakh* ‘have friendship with (your) neighbour;’ *raugan i báddám sirke men milákar* ‘having mixed oil of almonds with vinegar;’ *apni ján par khelá hún* ‘I have sported with my life;’ *mujh par khafagi ká kyá sabab hai* ‘what is the cause of (his) being angry with me?’ *tujh par gusse ká yih báis* ‘this was the cause of (my) being angry with you;’ *bhá-i par gusse hai* ‘he is angry with his brother;’ *is guftgú men sharik hú-a* ‘I shared in that conversation;’ *tir nikálne men sharik hú-a* ‘I assisted in taking out the arrow;’ *meri tálash men thá* ‘he was in search of me;’ *javáb men us se kahá* ‘I said to him in answer;’ *main is’azúb men hún* ‘I am in this trouble;’ *tamám shab aish o išrat men kaftí* ‘the whole night was spent in feasting and merriment;’ *wasiyat par ’amal na kiyá* ‘he did not act on the will;’ *is ki bekasí ki hálat par rahm kijye* ‘take pity on his friendless state;’ *wuh mere qaul qarár ke nibáhne par hairán rakti* ‘she was astonished at my keeping my promise;’ *insán apne qaul qarár par nahín rahtá* ‘man does not abide by his promise;’ *ham par jo kuchh bítá hai* ‘whatever has happened to us;’ *báp par yih biptá bítá hai* ‘this calamity has befallen your father;’ *jo kuchh mujh par guzrá* ‘whatever has happened to me;’ *in par ba; i musibat pa; i hai* ‘a great calamity has befallen them;’ *aisí haibat mujh par gálib hú-i* ‘such terror overpowered me;’ *ko-i mere jáne par rázi na hú-a* ‘no one assented to my departure;’ *kísá par hargiz na khulá* ‘it was never revealed to any one;’ *sárá yih mulk mere hukm men thá* ‘all this empire was subject to me;’ *jis meewe par jí cháhe kháiyá karo* ‘continue to eat any fruits you may have an inclination for;’ *main ne uski sharárat par nazar na kí* ‘I did not regard his villainy;’ *mujh se mukhálfat kartá hai* ‘he opposes me or makes enmity against me.’

Agent with *ne* in construction with verbs.

375. The peculiar construction required with the past tenses of transitive or active verbs has already been explained at rr. 79, 80. By some grammarians *ne* is regarded as an expletive, and what is called the agent with *ne*, as equivalent to the nominative case: thus *us ne* is regarded as equivalent to *wuh*, and *mard ne* to *mard*. But that *ne* forms an oblique case as much as *ká*, *ko*, *se*, or *men*, is clear from the fact that *ne*, like those postpositions, inflects

all words capable of inflection, excepting *mās* and *tū*, and even those pronouns under certain circumstances; see rr. 58, 320.

376. The real fact is, that as the love for a passive construction is one of the most remarkable features in Sanskrit syntax, so does this construction prevail in many Indian languages derived from Sanskrit: thus 'the dog drank water' would be idiomatically expressed in Sanskrit thus—*kukkure-na pániyam pítam* 'by the dog water was drunk,' the agent, which in English is in the nominative, being placed in the instrumental case, and the object (*pániyam* 'water,' neut.) becoming the nominative to the past participle, which of course agrees with this neuter noun in gender, number, and case. Exactly in the same way in Hindústáni 'the dog drank water' would be rendered *kutte-ne pání piyá*, where *kutte-ne* is the agent (corresponding to the Sanskrit instrumental *kukkure-na*) from the nominative *kuttá* 'a dog,' and *piyá* is the masculine form of the past participle, agreeing with the object *pání*, which is in the nominative case masculine. Even the common termination of the Sanskrit instrumental case (*na*) is evidently the source of the postposition *ne*, which is the sign of the agent in Hindústáni.

377. The only apparent objection to this explanation is, that even when a sentence is constructed with *ne*, *ko* may occasionally be placed after the object, in which case the past participle remains unchanged in the masculine singular: thus *kutte ne nán ko chhorá* 'the dog dropped the loaf' for *kutte ne nán chhorí* 'by the dog the loaf was dropped.' It is not improbable that in these cases the past participle may be used impersonally, as explained at r. 80. But the more probable hypothesis is, that as Hindústáni is made up of Persian as well as Sanskrit, and adapts itself frequently to the former model, the occasional

abandonment of the passive construction after *ne* may be the result of a leaning towards the Persian idiom. In that language there is neither agent nor instrumental case, and the construction of the past tenses of transitive verbs resembles English. In proportion, therefore, to the regard paid to the peculiarities of Persian syntax, the passive construction peculiar to Sanskr̥it may be ignored, and the idiom of the two languages confounded in a manner that causes some perplexity.

378. The following are other examples of the simple and mixed construction, as explained above:—*maiñ ne kutte ki áwáz suni* 'I heard the barking of the dog' (lit. 'by me the barking of the dog was heard'); *us ne aisá jawáhir kabhá na dekhá* 'he had never seen such a jewel'; *maiñ ne apne ghar kí ráh li* 'I took the road to my own house'; *bádsháh ne tabassum kiyá* 'the king smiled'; *mardon ko Khudá ne kamáne ke liye banáyá hai* 'God has created man to work'; *maiñ ne ek laundi ko bhejá* 'I sent a female slave.'

379. Frequently the agent, when a pronoun, is understood: thus, *us parí ko na páyá* 'I did not find that fairy,' where *maiñ ne* must be supplied from the context; see r. 340. So also, *yih sunkar (us ne) kahá* 'having heard this, she said.'

380. The learner must be careful to observe that the passive construction with *ne* is only required with those tenses of active or transitive verbs which are formed from the past participle. The tenses formed from the root and present participle can never use *ne*: thus, *maiñ ne dekhá* 'I saw,' but *maiñ dekhángá* 'I will see,' *maiñ dekhtá thá* 'I was seeing.' So again, *us ne kahá* 'he said,' but *unh kahtó hai* 'he is saying.'

381. Some verbs which might be regarded as active in English are treated as neuter in Hindústání, and *vice versa*. The following are always considered neuter: *bol-ná* 'to speak'; *lá-ná* 'to bring'; *le-já-ná* or *le-chal-ná* 'to convey,' 'to take'; *bhúl-ná* 'to forget'; *dar-ná* 'to fear'; *chuk-ná* 'to miss'; *laṛ-ná* 'to fight'; *lag-ná* 'to begin.' The following are active: *kah-ná* 'to say'; *cháh-ná* 'to wish'; *gá-ná*

'to sing;' *ján-ná* 'to know;' *likh-ná* 'to write;' *púchh-ná* 'to ask;' *síkh-ná* 'to learn;' *sun-ná* 'to hear.' Thus, *main bolá* 'I spoke;' *maiñ sandúq ko láyá* 'I brought the box;' *we larki ko le-ga-e* 'they carried off the girl;' *main dará* 'I feared;' *wuh kahne lagá* 'he began to say.' But *main ne kahá* 'I said;' *us-ne cháhá* 'he wished,' &c.

382. With regard to *láná*, it is, in real fact, a contraction of *le-ána* (i. e. 'having taken to come'), and resembles the compound verbs *le-jáná* and *le-chalná*, in which the last member of the compound is neuter, the rule always being that in these cases the whole verb is to be treated as neuter.

383. But *le-ná* 'to take' is active, and requires *ne*: thus it is right to say *main láyá* 'I brought,' because contracted for *le áyá* 'having taken I came;' but *maiñ liyá* 'I took' would be wrong, the correct expression being *main ne liyá*.

384. Similarly all active verbs, the moment they are compounded with neuters (the neuter verb coming last in the compound), become neuter, and reject *ne*: thus *kháná* 'to eat' is active, but *khá jáná* 'to eat up' and *khá chukná* 'to have done eating' are neuter: thus *maiñ ne kháyá* 'I have eaten,' but *maiñ khá gayá* 'I ate up.'

385. A few verbs are both active and neuter, that is, they require *ne* when used in an active sense, and reject it when used intransitively: thus *soch-ná* 'to consider' is sometimes active, but may be employed in a neuter sense; thus, *maiñ apne dil men sochá* 'I considered in my mind.' Similarly, *maiñ apne ta-ing murda khyál kiyá* 'I imagined myself dead.' *Khel-ná* 'to play' is neuter, but may be employed actively: thus, *us ne ajab khel khelá* 'he played a pretty trick.'

386. Again, a verb which properly requires the active construction with *ne* may be treated as neuter when it has assumed a neuter sense by being compounded with a noun: thus *dená* 'to give' requires a transitive construction, but *dikhá-i de-ná* 'to appear' is treated as neuter; as, *do ádmí dikhá-i di-e* 'two men appeared.'

387. When two past tenses are employed in a sentence, one belonging to an active and the other to a neuter verb, if the active verb precede, the agent must take *ne*; but the construction need not be changed to accommodate itself to the neuter verb in the latter part of the sentence, as the pronoun without *ne* may always be understood: thus, *main ne yih bát sun-i aur bolá* 'I heard this speech and said,' where *maiñ* is understood before *bolá*. Again, *us andhe ne mujhe buláyá aur us makán men legayá* 'that blind man called me and took me to that place,' where *uh* is understood before *legayá*; see r. 381.

388. The reverse holds good, and is perhaps still more common: thus, *ek faqír áyá aur sawál kiyá* 'a faqír came and made a request,' where *us ne* is understood before *kiyá*. Again, *maiñ gho;e par cha;h baijhá aur [maiñ ne] rám li* 'I mounted my horse and took my way'; *ye donon sáth chale aur [unhon ne] hákim se yahi kahá* 'these two went along with me and told the very same story to the magistrate.'

389. *Se* being used for the instrumental case in Hindústání (see r. 267) *ne* is confined to the agent, and is rarely, therefore, found in conjunction with words which stand for inanimate objects or things.

390. An inanimate object may, however, be an agent in the sense of producing an effect, and will, therefore, take *ne* in construction with the past tenses of transitive verbs: thus, *is bát ne mujhe kharáb kiyá* 'this thing has ruined me' (lit. 'by this thing ruin has been caused to me'); *bádsháh ko hairat ne liyá* 'astonishment seized the king'; *bádsháh ke láhá ne josh mará* 'the king's blood boiled'; *ishtiyáq ne wahán rahne na diyá* 'my desire did not permit me to remain'; *dil ne na cháhá* 'my heart did not desire,' &c.

391. The construction of active past tenses with *ne* will often cause ambiguity as to the gender of the subject of the sentence: thus *uh boli* can only be 'she said,' but *us ne kahá* may either be 'he' or 'she said.' In these cases the context can be the only guide to the sense.

SYNTAX OF THE INFINITIVE.

392. The infinitive in Hindústání is perhaps the most useful part of speech in the language. It is constantly employed as a verbal noun, and may be regarded both as a substantive and an adjective, being declinable like nouns substantive and adjective in á. It may be the nominative

or subject of a proposition as well as the predicate, or it may take the dative and accusative sign *ko* to denote the object or purpose for which any thing is done. It also serves the purpose of the Latin gerunds (which are the genitive, dative, accusative, and ablative cases of the participle in *dus*), and may even be employed like the Latin future participles in *dus* and *rus*. It is not unfrequently used for the imperative. The following examples will illustrate its various uses.

393. In its capacity of a declinable noun it is frequently the nominative case to the verb: thus, *is se marnā bhalā hai* 'dying is better than this'; *sakhi honā bahut mushkil hai* 'to be generous is very difficult.'

394. As a genitive case it assumes *ká*, *ke*, and *kí*, exactly in the same manner as a noun, see r. 21: thus, *bolne kí tágat na thi* 'there was no power of speaking,' where *bolne kí* agrees with the feminine noun *tágat*. So also, *qissa us ke na ruksat karne ká 'arz kiyá* 'he related the story of his not letting me go.'

395. The genitive case of the infinitive is often used in construction with *wáste*, *liye*, *khátir*, &c. (see r. 513): thus, *tarbiyat karne ke wáste* 'for the sake of causing instruction'; *lakri-án torné ke wáste* 'for the sake of breaking wood'; *bhikh mángne ke liye* 'for the sake of begging alms'; *buláne kí khátir* 'for the sake of calling.'

396. As a dative or accusative it may denote the object for which any thing is done, and may generally be translated by the English 'to'; as, *maiñ ne tujhe jawáhir ke kharid karne ko bhejá* 'I sent you to purchase the jewels'; *mujhe baithne ko kahá* 'he told me to sit down'; *ek tukrá kháne ko do* 'give me a morsel to eat'; *páni píne ko mángta* 'he asks for water to drink.'

397. The sign *ko* may sometimes be omitted, leaving the infinitive in its inflected form: thus, *kuchh 'arz karne*

áyá 'he has come to make some representation'; *mujhe súli charháne le-ga-e* 'they brought me to put me on the stake'; *us ko buláne gayá* 'he went to call him.'

398. The genitive sign is rarely used in this sense; as, *mujhe baihne ki ishárat ki* 'he made a sign for me to sit down,' where *baihne ki* agrees with *ishárat*.

399. The use of the infinitive as an ablative and locative is equally common: thus, *main us ke milne se áram páti, wuh mere dekhne se khush hotá*, 'I obtained satisfaction by meeting him, he was gratified by seeing me'; *mere áne men baí qabáhat hai* 'in my coming there is great impropriety'; *in báton ke kahne men* 'in telling these matters.'

400. The infinitive may govern the case of the verb: thus, *muj se kahne lagá* 'he began to say to me.' When it governs the accusative, the nominative form of the noun without *ko* is generally used; as, *parastish karne lage* 'they began to perform devotion'; *dilásá dene lagá* 'he began to give consolation.' But the inflected form of the pronoun may occur: thus, *us khabar láne ká qasd* 'the design of bringing that intelligence.'

401. Sometimes, however, the infinitive of a verb may govern the genitive case, when the verb itself generally takes the accusative: thus, *un makánon ke dekhne ko áyá* 'he has come to see those places'; *maiñ un ke dekhne ká mushláq hán* 'I am desirous of seeing her.'

402. The infinitive is frequently joined adjectively to a noun, as the subject or predicate of a sentence, and must then agree with the noun in gender and number: thus, *mihmán ko taklíf dení khúb nahín* 'giving trouble to a guest is not good'; *bahut báten banáníñ khush nahín* 'putting too many words together is not pleasant'; *yih ruswá-i záhir karní khúb nahín* 'disclosing this disgraceful affair would not be well'; *mahallát banáne shurú' ki-e hain* 'the erecting of the palaces was commenced'; *dástán kahní shurú' ki* 'the relating of the story was commenced'; *be sabab dánt kholne adab se báhar hain* 'to shew the teeth (grin) without a cause is inconsistent with good manners.'

403. The infinitive is frequently used to convey a sense of 'futurity' or 'necessity,' like the future passive participles in Sanskrit,

or like the Latin participles in *dus* and *rus*: thus, *ek roz marná hai* 'one day we shall have to die'; *yán hond thá* 'it was to happen thus'; *agar tum ko aisi ná-ashná-i karní thi* 'if you intended to act with such coldness'; *agar tujhe mar jáná thá* 'if thou wast to die'; *jo kahná hai jald kah* 'say quickly what thou hast to say'; *parnále ki ráh se nikalná hai* 'one can get out by way of the drain.'

404. It is very idiomatically used in the genitive case as a kind of future participle in *rus*; thus in the *Bág o Bahár* we have *maiñ nahín mánne ká* 'I will never believe.' And again, *ab maiñ 'Ajam nahín jáne ká* 'now I do not intend going to Persia.'

405. When joined with *hogá* it is equivalent to a future passive participle expressive of 'obligation'; as, *tum ko áne hogá* 'you must come.'

406. The infinitive may have the sense of the imperative, but when used for the imperative it will be easy by supplying one or two words to preserve the infinitive sense: thus *yád karná* 'recollect' may be equivalent to ['take care to] recollect.' Similarly, *jab wruh bálig ho us ko takht havále karná* 'when he is grown up [I command you to] make over the throne to him.'

407. The infinitive is frequently used in this manner after the conjunction *ki*: thus, *apne farzand ko nashíat ki ki hameša dáná-on ke sáth guzrán karná* 'he advised his son that [he ought] always [to] associate with the wise.' Especially when followed by a negative; *maiñ ne tum se kahá thá ki mere mulk men na rahná* 'did I not tell you that you were not to stay in my dominions?' Or *ki* may be left out: thus, *main tumhen kahítá hín hargiz qasam na kháná* 'I say unto you, Swear not at all.'

408. The infinitive may have a passive sense after some words; as, *kahne ke lá-iq* 'fit to be told.'

USE AND APPLICATION OF THE TENSES.

Potential (or Aorist).

409. This tense is usually called the Aorist, but as it generally implies 'possibility,' 'liberty of action,' 'fitness,' 'necessity,' &c., as denoted by the English auxiliaries 'may,' 'might,' 'should,' 'would,' &c., the name Potential seems to suit best with its usual functions: thus, *jo ho so ho* 'let what may happen'; *jo marzí men áwe* 'whatever may come into your mind.'

410. As expressing 'may,' 'might,' 'should,' &c., it is generally used in construction with the conjunctions *ki*, *táki*, *jo*, 'that;' *agar*, *jo*, 'if,' &c. *Bihtar hai ki bágí zindagi apne kháliq kí yád men káṭún* 'it is better that I should pass the rest of my life in the recollection of my Creator;' *ummedwár hán ki qadambosí karún* 'I am in hopes that I may kiss (the king's) feet;' *tá ki log unkí ta'zím karen* 'that people may do them honour;' *agar bahut bhúkhá ho* 'if he be very hungry.'

411. *Ki* and *jo* with the potential is often translatable by the English 'to:' as, *qasd kiyá ki us rám se chalún* 'I wished to go by that road;' *nazar kí majál na thi jo us ke jamál par thahre* 'the sight had no power to rest upon her beauty.'

412. The potential is often used in praying or expressing a wish; *Khudá kare bádsháh kí marzi áwe jo rábará buláve* 'may God grant it may please the king to summon (us) before him;' *Khudá sab ko is balá se mahfúz rakhe* 'may God preserve every one from this calamity.'

413. It often expresses 'obligation' or 'necessity'; as, *malika qaul qarár karen ki apne kahne se na phiren* 'the princess must promise that she does not swerve from her word;' *ko-i mere pás na áwe* 'no one must come near me.'

In some of the above examples, however, the potential is hardly distinguishable from the imperative.

414. In its capacity of an aorist or indeterminate tense, the potential may express present, future, or even past time.

415. It is mostly used as a present in proverbial expressions; as, *int charhe kuttá kále* 'though he be mounted on a camel, the dog bites him.' but it may also be so employed in narration; as, *Khudá jáne kyá karegá* 'God knows what he will do;' *na jántún* 'I do not know.'

416. It is often used for the future: thus, *jo tú merá rafiq ho to main Naishápúr ko chalún* 'if you will be my protector I will go to Naishápúr;' *áj tumheñ bádsháh pás le chalún* 'to-day I will take you to the king.'

417. It is rarely used for a past tense: thus, *main daurá, dekhán to malika ká chihra surkh ho gayá hai*, 'I ran and beheld that the face of the princess had become red.'

Future.

418. This tense expresses 'futurity' either definitely or indefinitely, and may sometimes have the sense of the potential (or aorist); as, *jab bhúkhá húngá to na in ko chábó sakúngá*; *pas agar aur bhí do, mere kis kám á-enge*, 'when I become hungry, even then I shall not be able to chew these; if then you should give me still more, of what use would they be to me?' *kal jama' ho-enge, main tujhe le-já-úngá*, 'to-morrow they will assemble, I will take you (there);' *jab tum kahlá bhejoge main á-úngá* 'when you send to call, I will come.'

419. A future tense is sometimes substituted for the present or potential by a kind of attraction; compare r. 424: thus, *jaisá doge waisá pá-oge* 'whatever you may give, that same you will obtain.'

Imperative.

420. The imperative is not distinguishable from the potential (or aorist) excepting in the second person singular: thus, *kare* 'let him do it,' 'may he do it;' *ko-i mere pás na áwe* 'let no one come near me.' *Zarra main bhí sunún* 'let me just hear,' *karen na karen* 'let them perform it or not,' may be variously regarded as potential or imperative.

421. Nor is the second person singular of the imperative very commonly used, the second person plural or the respectful form being generally substituted for it, even in common conversation. Instances, however, occur, especially in prohibition.

422. *Mat* as well as *na* may be used in prohibition with the imperative, but never *nahín*. Observe, however, that *mat* is only used with the imperative; never with any other tense.

423. The following are instances of the second person of the imperative singular and plural: *shukr Khudá ká kar* 'give thanks to God;' *dekho* 'look;' *kaho* 'tell;' *yih*

batí-o 'point this out;,' *yahán raho* 'stay here;,' *aisá kám mat kar* or *aisá kám na kar* 'do not do such a deed;,' *be-adabi na kar* 'do not act disrespectfully;,' *apni ján mat kho* 'do not throw away your life;,' *itne garm mat ho* 'be not so warm;,' *mujhe na satá-o* 'do not tease me.'

424. The sympathy between the imperative and potential tenses, and their mutual interchangeableness, is remarkably exemplified in the following example from the *Bág o Bahár*: *jo munásib ján so kar* 'whatever you may think proper, that do,' where a kind of attraction causes the substitution of *ján* for *jáne* in the first clause of the sentence. Similarly, *aisá kám kar ki shahzáde ko kisú fareb se mārdal* 'act in such a manner as to slay the prince by some stratagem.'

425. This attraction of similar tenses is a very noticeable feature in Hindústáni syntax, and is not confined to the potential and imperative: compare r. 419.

Respectful tenses.

426. The respectful form of the imperative is much used: thus, *mu'áf kíjiye* 'be pleased to pardon;,' *khabardár rahiye* 'be pleased to remain careful;,' *bálákháne par baithiye* 'be pleased to sit on the balcony;,' *mujhe kisí jagah gár díjo* 'be pleased to bury me somewhere.'

427. It is not unfrequently employed impersonally, and sometimes with a sense of obligation, as expressed in English by 'one should,' 'let us,' 'you may,' &c.: thus, *daryáft kíjiye* 'one should learn,' 'you may learn;,' *dekhíye* 'let us see;,' *rahiye* 'let us remain,' 'one should remain.' See also rr. 480, 489, 490.

428. In accordance with the sympathy between the imperative and potential tenses, noticed at r. 424, there can be no doubt that the respectful form of the imperative may be used for the potential (or aorist) or with a potential sense: thus, *agar is haqíqat se muttali' kíjiye* 'if you would be pleased to inform me of these circumstances;,' *jis ko cháhiye pahchán lije* 'whichever you may wish you may recognise.'

429. In corroboration of this view a form *iyen* occurs in the *Bág o Bahár* for the 1st and 3d plural: thus, *yih harakat saláinon se badnumá hai ki hukm qatl ká farmáiyen aur tamán 'umr ki khidmat bhál jáiyen* ‘this conduct is unseemly in kings, that they should give the order for putting to death and should forget the service of a whole life.’ Here *farmáiyen* and *bhál jáiyen* are clearly softened or respectful forms of the potential.

430. The respectful future is not common. The sentences in which it occurs are generally interrogative: thus, *paidá kijiyegá us shakhs ko jo rú-e zamin par fasíd barpá kare* ‘will you be pleased to create a person who may raise sedition on the face of the earth?’

Present indefinite.

431. This tense is called ‘present,’ but the term ‘indefinite’ is added to denote the varied and indeterminate character of its functions. It is not very often used with a present signification; and when so used, the substantive auxiliary, which forms the present definite, may generally be understood: thus, *ek kí saj dhaj se dúsre ká díl dawl miltá nahín* ‘the fashion and form of one agrees not with the shape and figure of the other;’ *us ká bál biká nahín kar saktá* ‘it cannot disorder one of his hairs.’

432. It is commonly employed to denote ‘habitual action,’ but is generally so employed in narration with reference to past rather than present time: thus, *jab kutte ko dekhte ek girdá us ke áge phenk dete* ‘whenever they saw the dog they used to fling down a loaf before it,’ or ‘they were in the habit of flinging down &c.;’ *aksar bádsháh un se chuhal karte* ‘oftentimes the king was in the habit of making merry with them;’ *wuh tájir darbár ke waqt házir rahता* ‘that merchant used to be present at the time of the court.’

433. In this sense it is often translatable by the English ‘would:’ *ko-i pathar se mártá, lekin yih us jagah se no saraktá*, ‘one would strike it with a stone, but it would not move from that place.’

434. It is often used as a kind of perfect or pluperfect conditional, when it may generally be translated by 'would have,' 'had,' 'did,' &c.: thus, *agar wuh pání na láti to yih us ke básan phordáltá* 'if she did not bring the water, then he would break her pots;' *kásh ki terí 'iwaz main patthar jantá* 'would that instead of thee I had brought forth a stone;' *kásh ki yih shafaqat na karte* 'would that you had not shewn this kindness.'

435. It may even take the place of a past subjunctive after *ki*: thus, *munásib thá ki tú detá* 'it was proper that you should give' or 'should have given.'

Present definite.

436. This tense is commonly used in the ordinary manner of a present; as, *samundar hazáron lahren mártá hai* 'the ocean rolls thousands of billows;' *itná jántá hún* 'this much I know;' *jo kuchh tú kalítá hai main yih sab sa-majhítá hún* 'I understand all this that thou sayest.'

437. It may denote 'habitual or continuous action'; as, *rát din yih mihr o máh phirte hain* 'night and day this sun and moon keep revolving.'

438. It may have a future signification; as, *ab main ise aísá qaid kartá hín* 'I will now imprison him in such a manner;' *main apná ahwál kahítá hún sar ba sar* 'I will tell my adventures from beginning to end.'

439. The present tense is often used for the past in narration, when the narrator is describing a scene which is supposed to be actually passing before his eyes at the time: thus, *wahán ke báhindón ko dekhá, to sab ká libás siyádá hai aur hardam nála hai*, 'I observed that the dress of all the inhabitants of that city was (is) black, and that lamentation took place (takes place) incessantly;' *us ne dekhá ki makán i 'álishán hai* 'he beheld that it was a magnificent abode.'

440. On the same principle the actual words or thoughts of a speaker are quoted in preference to the oblique form of speech usual in English; see r. 489.

Imperfect.

441. The use of this tense corresponds to that of the imperfect in English and other languages: thus, *hawá*

narm narm bahtí thá 'a very soft breeze was blowing;' *us bég men sair kartá phirtá thá* 'I was walking and rambling about in that garden;' *hauz men fauváre chhupte the* 'in the reservoirs fountains were springing up.'

Perfect indefinite and perfect definite.

442. Examples of these tenses are given at rr. 378-390; and the peculiar construction required with active or transitive verbs is explained at rr. 375-378.

Pluperfect.

443. The pluperfect in Hindústání is employed where in English we use 'had:' thus, *main ne aísá jawáhir kabhú na dekhá thá* 'I had never seen such a jewel;' *jo kuchh zabt kiyá thá chhor diyá* 'whatever he had seized he gave up;' *jidhar se áyá thá udhar ko chalá* 'he went in the direction whence he had come.'

444. But it is also sometimes used where in English we are accustomed to employ the simple perfect; thus *áyá thá* in the last example might be rendered in English by 'he came:' but the pluperfect is in these cases significant of some other past event which has taken place subsequently. Similarly, in speaking of a person who came and afterwards went away again, we might say *rúh áyá thá*.

445. The auxiliary is occasionally omitted from the pluperfect in Hindústání, so that in form it may resemble the perfect indefinite: thus, *jab yih májará main ne suná* 'when I had heard of this incident.'

Uncommon tenses.

446. Of the six uncommon tenses given at r. 114, the *past future* occurs most frequently. The following examples will illustrate its use: *áp ne yih bait suní hogí* 'your majesty will have heard this couplet;' *kisi ne yih 'álam na dekhá hogá, na suná hogá*, 'no one could have seen such beauty, nor could have heard of it;' *sháyad bádsháh ne pasand kí hogí* 'perhaps she may have been approved by the king;' *ko-i shaikhs na hogá jis par ek na ek wáridát i 'ajib na hú-i hogí* 'there will be no individual to whom

some wonderful event will not have happened;’ *jis waqt taiyári is kí hogí, kyá makán i dilchasp baná hogá*, ‘when it shall be repaired, what a charming place it will be made;’ *ek shakhs wahán baithá hogá* ‘a person will be seated there.’

447. The following are examples of the present future: *wuh apne jí men kyá kahtá hogá* ‘what will he be saying in his mind?’ *is kí ámad bavarchi-kháne ke kharch ko kifáyat na kartí hogí* ‘its revenue would not be yielding a sufficiency for the expenses of the kitchen.’

Passive voice.

448. The method of forming the passive voice with *já-ná* ‘to go’ is indicated at r. 102, and examples are there given.

Examples of the passive voice are not very common. One reason of this is, that the past participle in construction with the agent and the particle *ne*, as explained at r. 375, usually takes the place of the past tenses of the passive verb; see rr. 376, 378.

449. When, however, the agent is not expressly mentioned, the passive is generally employed: thus, *un kí qímat dí já-egí* ‘the price of them shall be paid;’ *wuh pahchání na já-e* ‘she may not be recognised;’ *us ke ahwál kí pursish kí já-egí* ‘an inquiry into his circumstances shall be made;’ *márlá já-egá* ‘he shall be killed.’

a. In one passage in the *Bág o Bahár* the past participle is separated from the auxiliary: thus, *tagdír se laṛá nahín játá* ‘it is not fought with destiny,’ i. e. ‘one cannot fight with destiny.’

CAUSAL VERBS.

450. Causal verbs properly govern two accusatives, but the nominative is substituted for one accusative in Hindústání.

The following examples illustrate the syntax of these verbs: *bandon ko kutte ká jhúrá khiláyá* ‘he caused the slaves to eat the dog’s leavings;’ *un ko náshtá karwáyá* ‘he made them take breakfast;’ *bág ko ta’mir karwáyá* ‘I caused a garden to be built;’ *malika ko kuchh khiláyá* ‘he caused the princess to eat something;’ *ek jám*

sharáb ká mere ta-ín piláyá 'he caused me to drink a cup of wine:'
wuh mere kháwind ko panditkháne mukhlasi dilwátá 'he would have
 caused my husband to be released from prison.' See also r. 356.

COMPOUND VERBS.

Intensives.

451. These are explained at r. 147 A. The following are other examples:—

Main baith gayá 'I sat down'; *chirág bujhá de* 'extinguish the lamp,' *us ne piyála pí liyá* 'he drank off the cup'; *nind uchát ho ga-i* 'sleep was altogether broken'; *darwáza band kar de* 'shut the door close'; *jo kuchh kahlá bhejá* 'whatever he has sent to tell you'; *pilá diyá* 'he gave to drink'; *jawáhir ká dher lag rahá hai* 'a heap of jewels was collected'; *sári musibat bhúl jáegá* 'you will forget all your misfortunes'; *rah gayá* 'he remained behind'; *chhip gayá* 'he concealed himself.'

452. *Lag rahná* 'to continue fixed' (see r. 480), and *lag jáná* 'to be formed,' 'to be brought together,' are also instances of intensive verbs: thus, *ánkhen darwáze ki taraf lag rahi thin* 'my eyes continued fixed on the door'; *ambár lag gayá* 'a store was formed'; *bhir lag ga-i* 'a crowd was collected.'

453. The intensive compounds *ho-léná* and *lag-léná* are often associated with the adverbs *pichhe*, *sáth*, &c., to express 'following after,' 'going along with,' &c.: thus, *main us ke sáth ho liyá* 'I followed or went along with him'; *main pichhe lag liyá* 'I followed behind'; *main us ke hamráh ho liyá* 'I accompanied him.'

454. The compound *lagá-léná* is often used with the sense of 'clasping,' 'embracing,' &c.: thus, *use chháti se lagá liyá* 'I clasped him to my breast'; *má ne belí ko chháti se layá liyá* 'the mother clasped the daughter to her breast'; *un ne mujhe gale se (or kaleje se) lagá liyá* 'he embraced me.'

455. Sometimes the usual order of the verbs in an intensive compound is reversed, the verb which contains the main idea being placed last: thus, *de rakhá* for *rakh diyá* 'he placed.' Similarly, *kar bíjhá* and *kar jáná* 'he imagined.'

a. The following are examples of an intensive formed with a past participle (see r. 161): *ek jangal men ko-i lomré pari phirti thi* 'in a wood a certain fox was prowling about'; *kyún gharbár chhorkar akelá pará phirtá hai* 'why, leaving your family, are you wandering about alone?'

Potentials, completives, frequentatives, desideratives.

456. The syntax of these compound verbs is explained at rr. 148–167.

POTENTIALS.—Example: *main kar saktá hán* ‘I am able to do.’ The inflected infinitive is rarely substituted for the root; as, *main karne nahín eaktá* ‘I am not able to do.’

457. COMPLETIVES.—Other examples: *tum sun chuke ho* ‘ye have heard;’ *maiñ us ká ahwál sun chuká hán* ‘I have heard his adventures.’

458. FREQUENTATIVES.—Other examples: *maiñ ne royá kiyá aur ágsúón se muñh dhoyá kiyá* ‘I kept weeping and bathing my face with my tears;’ *jáyá kartá hán* ‘I am in the habit of going;’ *yih mahall men rahá kare* ‘let him continue in the female apartments;’ *sair kiyá karo* ‘continue to walk about.’

459. DESIDERATIVES.—Another example is, *agar mujhe yád rakhá cháhte ho* ‘if you wish to keep me in remembrance.’ With regard to *cháhiye*, see rr. 159, 480.

Inceptives, permissives, acquisitives, with the inflected infinitive.

460. INCEPTIVES.—Other examples: *farmáne lagá* ‘he began to command;’ *kámpne lagí* ‘she began to tremble.’

461. PERMISSIVES.—Other examples: *ra'iyat ko kharáb hone na dijo* ‘suffer not the people to be ruined;’ *hone de* ‘suffer it to be;’ *haweli men rahne do* ‘let (him) remain in the house.’

462. ACQUISITIVES.—*Ásmán ki taraf níyáh na karne páice* ‘let him not have leave to look at the sky,’ or ‘let him not get an opportunity &c.’

NOMINAL VERBS.

463. A few nominal verbs formed with adjectives, like *pайдá karná* ‘to create,’ ‘to produce,’ admit of no change of gender or number in the adjective: thus, *do bête paidá hú-e* ‘two sons were born;’ *us ke sáth dostí paidá ki* ‘he formed a friendship with him;’ *us ne kyá kyá súraten paidá kín* ‘what (various) forms has he created!’ Similarly, *chhoṭá karná* ‘to diminish.’

a. But *khará honá* and a few others admit of change;

as, *ye sáton larki-án kharín thán* 'these seven girls were standing.'

464. The greater number of nominals are formed with *karná* (r. 116) and *honá* (r. 109). When *karná* is joined to the nouns *qasd* 'design' or *iráda* 'intention,' it has the sense of 'to set out for a place:' thus, *main ne iráda ghar kú kiyá* 'I started home' or 'I purposed to go home;' *qasd Damishq ká karó* 'set out for Damascus.'

Peculiar and idiomatic uses of certain other nominal verbs.

465. *KHÁNÁ*, v. a. 'to eat.'—This verb is very idiomatically used with nouns, with the sense of 'to feel,' 'to suffer,' 'to experience:' thus, *main ne már pít khá-i* 'I suffered a beating'; *us ne rahm na kháyá* 'he felt no compassion'; *main ne us kí hálat par tars kháyá* 'I took pity on him'; *pechtáb khákár* 'having felt indignation'; *gote par gote khátá thá* 'I was suffering immersion on immersion'; *ghin kháná* 'to feel disgust.'

466. It is also employed in other senses: thus *havá kháná* 'to eat the air' is a common idiom for 'to take the air or an airing'; *qasam kháná* 'to eat an oath' for 'to take an oath,' 'to swear'; *chugli kháná* 'to calumniate,' 'to backbite,' &c.

467. *UTHÁNÁ*, v. a. 'to raise,' 'to take up,' 'to bear up.'—This verb is used, like *kháná*, in the sense of 'to bear,' 'to suffer,' or even 'to enjoy:' thus, *us ne bári mihnat ujhá-i* 'he has undergone great labour'; *sadme ujhátá hú-á* 'suffering blows'; *main ne hazz ujháyá* 'I enjoyed pleasure.'

468. *KHENCHNÁ* or *KHAINCHE*, v. a. 'to draw.'—This verb may also be employed, like *kháná* and *ujháná*, with the sense of 'to suffer,' &c.: thus, *us ne bahui sahkti-án khenchín* 'he endured great hardships'; *main ne do tin fáqe khenché* 'I endured two or three fasts.'

469. *ÁNA*, v. n. 'to come.'—This verb, joined to substantives, is constantly employed in place of other verbs: thus *us ko yaqín áyá* 'to him certainty came' is a common idiom for 'he felt certain.' Similarly, *jí men gairat á-i* 'a feeling of honourable rivalry arose in my mind'; *kuchh us ko sabr áyá* 'she became a little patient'; *mujh ko tujh par afsos átá hai* 'I feel compassion for you'; *un ko yád áyá* 'they remembered'; *jo kuchh mere dil men khyál áyá thá*, *us ne waisá hí kiyá*, 'he did exactly as I had imagined in my heart.' compare r. 353.

470. So also, *kám áná* 'to come into use' for 'to be of use;' as, *agar merá mál sarkár ke kám áwe* 'if my property can be of any use to the government;' *mere kis kám á-enge* 'of what use will they be to me?'

471. *Nazar ánd* 'to come into sight' for 'to appear,' *makán nazar áyá* or *dekhne men áyá* 'a dwelling appeared.'

472. *Pesh áná* 'to come before' for 'to happen'; *kyá tujh ko aisi mushkil pesh á-i* 'what such-like trouble has happened to you?'

473. *Pasand áná* 'to come into approbation' for 'to please;' *terí himáqat mujh ko pasand na á-i* 'your folly did not please me;' *mere ta-in yih báten pasand nahin átiñ* 'these words do not please me.'

474. *Ban áná* 'to succeed;' *aisi súrat ban nahin áti* 'such a plan would not succeed.'

475. *MILNÁ*, v. n. 'to be mixed,' 'to blend,' 'to meet,' 'to accrue.'—This verb is often used where in English we employ 'to meet with,' 'to obtain,' 'to find'; but its neuter character is always preserved: thus, *haqq haqqdár ko milegá* 'rights to the heir will accrue' for 'the heir will obtain his rights.' Similarly, *barí árzá aur murád mujh ko mili* 'I have gained my great wish and desire;' *játe játe ek daryá ráh men milá* 'as we proceeded we came to a river;' *tum ko neki ke 'iwaz neki milegi* 'you will receive good in return for the good you have done.'

476. It is only once used in the *Bág o Bahár* in construction with the ablative case: thus, *jab tú un se milegá* 'when you shall meet them;' but *milná* in the sense of 'to meet' is very common.

477. *LAGNÁ*, v. n. 'to be applied,' 'to be attached,' 'to touch,' 'to stick close,' 'to come in contact,' 'to reach,' 'to suit,' 'to appear.'—This verb has many and various uses, which may generally, however, be traced to some one of the above senses: thus, *háth lagná* 'to come to hand;' *ye patthar kahán háth lage* 'how did these stones come to hand;' *áthucen din kináre já lage* 'on the eighth day we reached the shore;' *pef men ág lagí* 'the fire kindled in my stomach;' *dunyá ki havá us ko na lagti* 'the air of heaven does not reach him;' *sachchi bát karwí lagti hai* 'true words appear bitter;' *na kisú ki súrat achchhi lage* 'no form appeared pleasing;' *burá lagtá* 'it appears unpleasant;' *hamári mihnat nek lagí* 'our labour has had a good effect;' *chhuri lagte hi* 'immediately on the knife entering;' *maut hayát sab ko lagí pari hai* 'life and death are fixed (or fated) to all.'

478. The active verb *lagáná* 'to apply' is often used in the sense of 'striking' or 'inflicting a blow:' thus, *bhá-i ne talwár sháne par*

lagá-t 'my brother struck me a blow with a sword on my shoulder'; *main ne talwár khaigchkar ait gardan men lagá-t* 'having drawn my sword, I struck him such a blow on the neck.'

a. Observe.—*Lagná* is used with the infinitive to form inceptives; see r. 163. See also rr. 452, 453.

479. *CHÁHNA*, v. a. 'to wish.'—This verb forms desideratives when joined to past participles, as explained at r. 157. The construction may sometimes be varied; as, *cháhá ki chalún* 'I wished or was about to go'; *mujhe apne sáth lejáne ko cháhá* 'he wished to take me with him'; *cháhtá thá ki hamla kare* 'he was about to attack me'; *jalládon ne cháká ki báhar le jáwen* 'the executioners were about to take him out.'

480. The respectful tense *cháhiye* is used with past participles (thus, *kyá kiyá cháhiye* 'what ought to be done?' *haqiqat jáná cháhiye* 'one ought to know the truth'), to express 'obligation,' 'fitness,' as explained at r. 159. The construction may, however, be varied, as follows: *faqír ko cháhiye ki ek roz ki fikr kare* 'a faqír ought only to think of the wants of to-day'; *cháhiye sabr kure* 'one ought to be patient'; *mard ko cháhiye jo kahé so kare* 'a man ought to perform what he says'; *faqír ká 'amal un par cháhiye* 'a faqír ought to act upon them.'

481. *RAHNÁ*, v. n. 'to remain,' 'to continue.'—This verb is used with present participles to form continuatives: thus, *istigfár karti rahi* 'she continued asking for pardon'; see r. 152. It is also used with roots: thus, *gá rahi* 'she continued singing'; *kyá súrat ban rahi hai* 'into what a state has it fallen, and there remained'; see also rr. 451, 452.

482. The compound verb *játá rahná* is commonly used with the sense 'to be lost,' 'to go away,' 'to pass away,' 'to die.' thus, *játá rahá* 'he is gone,' 'he is dead'; see also example at r. 223.

483. *RAKHNA*, v. a. 'to place,' 'to keep,' 'to hold,' 'to have,' 'to possess.'—The following are a few examples of the uses of this verb: *farzand nahin rakhtá* 'he has no offspring'; *mujhe mu'áf rakh 'excuse me* (i. e. 'hold me excused'); *kuchh qadr nahin rakhtá* 'it possesses no value.'

484. The nominal verb *nám rakhná* is used like the English verb 'to call names.' thus, *shahruwále ko nám rakhtá hai* 'he calls the citizen names'; *un ne nám sag-parast rakhtá hai* 'they call (me) a dog-worshipper.'

485. *MÁRNÁ*, v. a. 'to strike.'—This verb has various uses to form nominals: thus, *dh márná* 'to heave a sigh'; *dam márná* 'to

speak,' 'to utter a word;' *chhán mārná* 'to search,' *yirwá mārná* 'to put in pledge;' *gota mārná* 'to dive.'

486. When joined with a word denoting 'a weapon' of any kind, it signifies 'to strike a blow with that weapon.' thus *talwár mārná* 'to strike a sword' means 'to strike a blow with a sword;' *ek talwár aisi māri* 'he struck such a (blow with his) sword;' *qamchi-ān mārtá hui* 'he strikes whip' for 'he strikes blows with a whip.' Similarly, *mujhe ek lút māri* 'he kicked me;' *us ne ek hāth mārá* 'he struck such a blow with his fist;' *aisá tamáñcha mārá* 'he hit me such a slap.'

487. *FARMÁNÁ*, v. a. 'to command.'—This verb is often substituted for *karná* in forming nominals, when great respect is intended: thus *nosh i ján farmáná* 'to make the draught of life,' for 'to eat and drink,' applied to kings; *madad farmá-iye* 'be pleased to grant assistance' or 'to assist;' *irshád farmá-iye* 'be pleased to proceed,' i. e. 'speak on;' *jawáb farmáyá* 'he gave answer;' *buzurgí ko kám farmáyá* 'he acted with magnanimity;' *insáf farmáyá* 'he acted with justice;' *gaur farmáiye* 'be pleased to reflect.'

488. *BANNÁ*, v. n. 'to be made,' 'to become.'—This verb has idiomatic uses: thus, *yend ki súrat bankar* 'having taken the form of a ball;' *malika jallád bankar* 'the princess having assumed the character of an executioner,' &c. The intensive *ban-jáná* may be noticed here; *ág ká bagúlá ban ga-i* 'she became a whirlwind of fire.'

*Preference of the direct or dramatic to the indirect form
of speech.*

489. This preference, which is more or less displayed in all Oriental languages, is a remarkable feature of Hindústání; thus, *ánkhen darwáze ki taraf lag rahi thín ki dekhriye kyá záhir hotá hui* 'my eyes were fixed on the door to see what would be revealed.' where observe that *ki* (like *iti* in Sanskrit) has the force of 'saying to myself,' and the words which follow are the very words supposed to be passing in the speaker's mind; thus, 'my eyes were fixed on the door, saying to myself, Let me see what is about to be revealed.'

490. Similarly *ki* often involves the sense of 'saying:' thus, *do*

ádmí báham hokar nikle ki kisi dûr des men já rahiye ‘two men, having met together, issued out, saying, Let us go and reside in some distant country;’ *agar yih qasd hai ki shahr men já-ún* ‘if your design is to enter the city’ (lit. ‘if you have formed this design, saying, I will enter the city’); *main ne jallád ko hukm kiyá ki unká sir kát dál* ‘I ordered the executioner to cut off their heads’ (lit. ‘I ordered the executioner, saying, Cut off their heads’); *fikr men gayá ki kis súrat se un la'lón ko le já-ún* ‘he deliberated how he should convey those rubies’ (lit. ‘saying, How shall I convey &c.?').

491. Sometimes *ki* is omitted; as, *to main ne dekhá na wruh majlis' hai* ‘then I saw that that assembly was no longer there’ (lit. ‘then I saw that assembly is no longer there’).

PARTICIPLES.

Conjunctive participle.

492. By means of these participles sentences may be joined together without the aid of a copulative conjunction. They are generally used for a perfect or pluperfect tense, as united with a copulative particle, and are usually translatable by the English ‘having,’ ‘when,’ ‘after:’ thus, *darwáze par á laundí se pukár-kar kahá* ‘having come to the door, and having called out to the maid-servant, he said,’ which in English would be rendered, ‘when he had come to the door, and had called out, &c.’ Again, *sháh ne yih bát pasand-kar in'ám de us ko rukhsat kiyá* ‘the king having approved this word, having given a reward, dismissed him.’

493. A conjunctive participle is often joined to the tenses of verbs, so as to present the appearance of an intensive compound: thus, *á niklá* ‘having come, he issued;’ *le áyá* ‘having taken, he came;’ see also examples at r. 490.

494. Observe, that a form *áñkar* is sometimes used for *ákar*. ‘having come,’ from the verb *á-ná* ‘to come.’

Present and past participles.

495. The present and past participles being often used as past tenses, it is usual to add to them the auxiliary *hú-á*

(changeable to *hú-e* and *hú-i*)*, when they are employed with their real participial functions; that is to say, when they connect a clause adjectively with the main proposition: thus, *yih kahí hú-i chalí ga-i* ‘saying this she went away;’ *wuh du’á detá hú-á chalá gayá* ‘he went away uttering blessings;’ *wuh baithá hú-á báten karne lagá* ‘he being seated began to converse.’

496. Sometimes, however, *hú-á* is omitted: thus, *do ádmí puráne kapre pahne* ‘two men dressed in old clothes;’ *unko dekhtá bháltá aur sair kartá hú-á áge chalá* ‘I advanced, gazing at them and walking round.’

497. Sometimes the participles are used in their masculine inflected form (*hú-e* being added or omitted), even in connexion with a nominative case, some postposition, such as *men*, being understood: thus, *wuh rassí háth men pakre hú-e átá thá* ‘he having taken a rope in his hand was coming along.’

498. They may be even so used in connexion with a feminine noun: thus, *dá-i sáth lí-e mere makán men á-i* ‘having taken the nurse with her, she came to my apartment;’ *gáte áti hai* ‘she comes singing.’

499. In the above cases the past participle seems to be employed in the manner of an adverbial conjunctive participle, usually expressed in English by ‘having,’ or by the particles ‘as,’ ‘whilst,’ ‘when,’ &c.: thus, *maliku maili kapre pahne báhar nikli* ‘the princess, having put on soiled clothes, came out;’ *chaltá hú-á* ‘whilst he was going along;’ *khátá hú-á* ‘whilst he was eating.’

500. Participles may govern the case of the verb to which they belong: thus, *us ko dekhtá* ‘looking at him.’

501. When a present or past participle is in construction with an accusative case, it may either remain uninflected—thus, *beje ko múa-dekhkar* ‘having seen (his) son dead;’ *use rotá dekhkar* ‘having seen him weeping’—

502. Or it may in some instances be inflected, as in the following example from the *Bág o Buhár*: *usc hathyár bándhe aur mahall*

* Something in the same way in Sanskrit *sat* is added to the past participle.

men áte dekkhar ‘having seen him fully armed and entering the palace.’

503. The past participle of a neuter or simply active verb may sometimes be joined to the past participle of a causal in a very idiomatic manner: thus, *tú ne mujhe bai'he bihá-e badnám kiyá* ‘thou hast brought disgrace on me sitting-still’ or ‘forced to sit still and therefore giving-no-cause-for-it.’ This periphrasis expresses the full meaning of *bai'he bihá-e*. Other examples are given at r. 169.

504. Two past participles from the same verb may be joined together, the last taking the feminine form to denote ‘reciprocal action’; see the examples at r. 169. In these cases, however, it is probable that the past participle is really employed as a noun. It is certain that both substantives and adjectives are compounded in a similar manner: thus, *laṭhá-laṭhi* ‘mutual cudgelling;’ *chhipá-chhipí* ‘secretly.’ In the last example and in some others no idea of reciprocity seems to be involved.

505. Both the present and past participles are often employed as verbal nouns. They are generally so employed in their inflected form, some postpositions, like *men*, *par* (the signs of the locative case), being understood. Their use then corresponds to the locative absolute in Sanskrit: thus, *pahar rát ga-e* ‘on a watch of the night being past;’ *subh hote* ‘on its becoming morning.’

a. As nouns, however, they may be used with any of the postpositions: thus, *mujhe sote se jagáyá* ‘he awoke me out of (my) sleep.’

Adverbial participle.

506. What is called the adverbial participle is in fact nothing more than the inflected form of the present participle used as a verbal noun, according to r. 505, the emphatic *hi* (r. 171) being added. It is a kind of locative absolute (*par* or *men* being understood), and in all cases where it is used the locative absolute would probably be employed in Sanskrit. Thus *subh hote* ‘on its becoming morning’ might be converted into an adverbial participle by adding *hi*: thus, *subh hote hi* ‘immediately on its becoming morning.’

507. In accordance with its character of a locative absolute the adverbial participle may often be equivalent to 'whilst in the act of:' thus, *játe hí* 'whilst in the act of going.'

508. In its character of a present participle it may sometimes govern an accusative, and in its character of a verbal noun, a genitive case: thus, *use dekhte hí* 'immediately on seeing him'; *is gisse ke sunte hí* 'immediately on hearing this story.'

Repetition of participles to imply continuity.

509. The following examples will illustrate this: *jit jit* 'continually winning'; *játe játe darwáze par gayá* 'continually proceeding onward I reached the gate'; *pará pará* 'continuing to lie down.'

Noun of agency.

510. The noun of agency may occasionally be used as a substitute for a future participle: thus, *áne-wálá* 'about to come'; *hone-wálá* 'about to be.'

COMPOUND NOUNS.

511. Two words are often associated together in Hindústání without a copulative conjunction, something after the manner of a Dwandwa compound in Sanskrit: thus, *chhote bare* 'small and great'; *bhákhe pyáse* 'hungry and thirsty' (plural); *bhalá burá* 'good and bad'; *koná kuthrá* 'hole and corner'; *pir murshid* 'saint and spiritual guide.'

512. Sometimes an adjective is compounded with a substantive, after the manner of a Sanskrit Karma-dháraya: thus, *pir-zañ* 'an old woman.' Again, words are sometimes compounded together, one of which if uncompounded would be in a case different from or dependent on the other. These may be compared to Sanskrit Tat-purusha compounds: thus, *jahán-panáh* 'protection of the world' (i. e. 'world-protector,' a title of kings); *gá-o-sawár* 'riding on a bull'; *mutthí khák* 'a handful of dust'; *khush-uslób* 'well-formed'; *pur-khatar* 'full of danger'; *pur-malál* 'full of sorrow'; *pur-imárat* 'full of buildings'; *pur-takalluf* 'finely worked'; *jald-rau* or *jald-gadam* 'going quickly,' 'fleet of foot'; *pesh-rau* 'going before.' Some of these last are analogous to the Sanskrit *Bahu-vr̥hi*.

SYNTAX OF ADVERBS, PREPOSITIONS, CONJUNCTIONS, &C.

513. The adverbial prepositions *wáste* and *liye*, both meaning 'on account of,' 'by reason of,' are of very common occurrence. They generally govern the genitive with *ke*, and may often be used where in English we employ the infinitive: thus, *terí tashaffí ke liye* 'to encourage you' (lit. 'for the sake of encouraging'); *lakrí-án torné ke wáste pahunchá* 'he came to cut wood'; *mere qiblagáh ne tarbiyat karne ke wáste ustád muqarrar ki-e the* 'my father appointed teachers to instruct (me).' Compare r. 395.

514. When associated with the pronouns, *ke* is usually omitted: thus, *jís wáste* 'for the sake of which;' see r. 174.

515. *Máre* 'through,' 'in consequence of,' governing a genitive, is much used in books to express 'the manner,' as denoted in English by the termination 'ly:' thus, *máre ishtiyág ke* 'affectionately,' 'through affection'; *máre dar ke* 'through fear'; *máre khushi ke* 'joyfully.'

516. *Jab tak* or *jab talak* (r. 172), in the sense of 'until,' may be followed by the potential (or aorist), and generally (but not necessarily) by the negative *na*: thus, *jab talak jawán na ho* or *jab tak jawán ho* 'until he becomes a young man'; *jab tak main tujhe khabar na dún* 'until I bring thee word.'

517. *Jab* 'when,' 'whenever,' may also govern the potential (or aorist): thus, *jab pakrá já-e* 'whenever he was taken.' In the sense of 'when' it is generally followed by a past tense; as, *jab merí bári hú-i* 'when my turn came'; *jab darwíze par gayá* 'when I arrived at the gate.'

518. *Jab talak* and *tab talak* are used as relative and correlative: thus, *jab talak sáns hai tab talak ás hai* 'as long as there is breath, so long there is hope.'

519. *Jab* rarely stands for *tab*; as, *jab se* 'since when' for 'since then.'

520. Some of the adverbs at r. 175 may occasionally stand alone, some noun or pronoun in the genitive case being understood: thus, *jab pás gayá* 'when I went near (him)'; *jab pás pahunchá* 'when I arrived near'; *gird shahrpanáh* 'round (it) was a rampart.'

521. *Bagair* ‘without’ is often joined with the inflected past or conjunctive past participle: thus, *bagair jáne pahcháne* ‘without knowing or observing;’ *bagair káhe suné* ‘without speaking or hearing;’ *bagair mánge* ‘without asking for;’ *bagair púchhe* ‘without being asked;’ *bagair máre mar guyá* ‘I died without being killed;’ *bagair dekhe* ‘without seeing or being seen;’ *bagair dekhe bhále* ‘without seeing.’

522. *Be* ‘without’ and *bin* ‘without’ are occasionally used in the same way: thus, *be jáne* ‘without knowing;’ *be li-e* ‘without taking;’ *bin jáne* ‘without knowing;’ *bin máre* ‘without being struck.’

523. Both *bagair*, *be*, and *bin* may govern a noun or pronoun without a postposition: thus, *bagair murabí* ‘without a guardian;’ *us bagair* ‘without him;’ *merí be saláh* ‘without my advice;’ *us bin* ‘without him.’

524. *Mat*, *na*, *nahín*; the use of these negatives is explained at r. 174 note. The following are other examples: *yih báchtít mat kar* ‘do not talk so;’ *us ke darpai mat ho* ‘don’t seek after her;’ *der mat kar* ‘do not delay;’ *kisí bát men dakhl na kariyo* ‘do not interfere in any matter;’ *apne dil men andesha na kar* ‘do not have an anxious thought in your breast;’ *mujhe na satá-o* ‘don’t trouble me;’ *mujh ko táb na rahí* ‘no power remained to me;’ *aur to kuchh ho nahín saktá* ‘nothing more can be done.’

525. When *nahín* occurs at the end of a sentence, the sense of the substantive verb ‘to be’ is often involved in it; as, *kaurí bhar khatra nahín* ‘there (is) not the slightest particle of danger.’

526. When *to* follows *nahín*, the two together mean ‘if not,’ ‘otherwise,’ ‘else:’ thus, *jald á, nahín to mujhe pa-hunchá ján*, ‘come quickly, or else understand me as come (to you).’

527. The interrogative *kahán* ‘where?’ may be very idiomatically used (like *kva* in Sanskrit) to express ‘great unsuitability’ or ‘incompatibility,’ as in the following from the *Bág o Bahár*: *tú kahán aur yih bát kuhán* ‘where art thou, and where this speech?’ i. e. ‘these words are quite unsuitable to your present condition.’

528. The relative *jo* 'who' may be used as a conjunction with the sense of 'that:' thus, *jo merí khátiřjam'a ho* 'that I may be at peace;' *kyá zarúr hai jo main ziyáda mujarwiz húń* 'what necessity is there that I should be more urgent?'

529. *Jo* or *jau* may also have the sense of 'if,' 'when,' 'since:' thus, *jo tú merá rafiq ho to main chalúń* 'if you will be my protector I will go;' *us ko jo kholá to ek kitáb dekhá* 'when I opened it I saw a book;' *Khudá jo mihrbán hú-á* 'since God was kind;' *hawá jo muwáfiq pá-i* 'since (we) found the wind favourable.'

530. The conjunction *ki* 'that' generally governs the potential (or aorist); see r. 410. It may sometimes be omitted: thus, *khúb hú-á tum á-e* 'it is well (that) you have come;' *cháhá dekhe* 'he wished (that) he might see.'

a. This conjunction may rarely have the force of 'or.'

531. *Agar* 'if' may be followed by the potential (or aorist), but it may also govern a present and not unfrequently (to give certainty to an hypothesis) a past tense: thus, *agar hukm karo* 'if you give the order;' *agar rahne ko jagah do to barí bát hai* 'if you would give me a place to live in, it would be a great thing;' *agar kisí aur ne yih harakat ki hotí* 'if this deed had been done by any one else;' *agar yih jántá to us kám se báz átá* 'if I had known this I would have refrained from that action;' *agar yih bát apne dil se kahtá hai* 'if you are speaking these words from your heart;' *agar mar ga-i* 'if she dies' (lit. 'if she has died'); *agar phir kabhí mujh se kuchh bát ki yá mujhe jagáyá* 'if ever again (you) address me or wake me up;' *agar tadbír rást á-i* 'if the plan succeed.'

a. Observe, that *agar* is often followed by *to* in the concluding clause of a sentence.

532. *Agar* is often omitted: thus, *harám-záda ho to kaurí na lán* '(if) I am a rascal, I will not take a kauri;' *Khudá nikále to niklen* '(if) God take us out, then we may get out;' *cháho lejá-o* '(if) you wish, take them away.'

533. *Agarchi* 'although,' like *agar*, may be followed by a past tense as well as by the potential (or aorist): thus, *agarchi bádsháh ne man'a kiyá hai* 'although the king has forbidden,' *agarchi bhá-i-on ne badkhalqi ki* 'although (my) brothers had acted unkindly.'

534. The conjunction *yá* is generally equivalent to 'or;' as, *merí khatá mu'af karegá yá naliq* 'will he pardon my fault or not?' In the *Bág o Bahár* it is once very idiomatically repeated, to express 'at one time,' 'at another time'; *yá wuh raunaq thi yá sunán ho gayá* 'just before there was this display, and then all was still.'

535. *Áyá* is occasionally employed as an interrogative conjunction, but only one instance occurs in the *Bág o Bahár*: thus, *áyá ye koun hainge* 'who ever can these be?'

SELECTIONS IN HINDÚSTÁNÍ,

ADAPTED FOR

EXERCISE IN TRANSLATION,

WITH A

COMPLETE VOCABULARY.

SELECTIONS IN HINDÚSTÁNÍ.

Short sentences to be translated.

Ko-í hai? Hán sáhib. Chup raho. Chá baná-o. Jaldí chalo. Dahne phiro. Wahán já-o. Gári taiyár karo. Házirí taiyár hai. Darwáza band karo. Zarra áhisté chalo. Tumhárá nám kyá? Pálkí jaldí mangá-o. Mujhe mu'áf rakh. Tum kyá cháhte ho? Tum kahán rahte ho? Jald náw yahán lá-o. Wuh kis ká ghorá hai? Yih kis ká ghar hai? Wahán kaun rahtá hai? Sóf chhuri kántá do. Bas, ab tum já-o. Ham ko barí fajr jagá-o. Topí aur kurtí ko jháro. Us ádmí ko tum jánte? Tumhárá sáhib ghar men̄ hai? Kis ne yih bát tum se kahí? Jútí ko achchhí tarah sóf karo. Hamárá salám apne sáhib se kaho. Wahán kuchh kháne píne ki chíz miltí hai? Tum ko kuchh ma'lúm hai ki kahán gayá? Jab subh khúb roshan hú-i, langar uṭháyá, aur rawára húe.

Jaisá ham ne kiyá, waisá páyá. Mard ko chálviye jo kahe so kare. Dúbte ko tinke ká ásrá bahut hai. Be-mahall hansne se roná bihtar hai. Bewafá ádmí haiwán-i báwafá se badtar hai. Khudá kí dargáh se máyús mat ho. Apní kitáb se khabardár rahiyo. Darvá se du'á meñ bará asar hai. Wazir bádsháhoñ kí 'agl hote hain. Dushmaní rakhní jawán-mardí se ba'ád hai. Sachchí bát karwí lagtí hai. Jo kahná hai, jald kah. Ko-í áp se kúe men nahín girtá. Khudá sab ko is balá se mahfúz rakhe. Kisí se yih bhed záhir na kíjyo.

Mánus ek dín janam pátá hai, aur ek roz nás letá hai.

Cháhiye insán balá-e nágahání men sabr kare, aur um-medrovár fazl-i iláhí ká rafe.

Wuh sab bahinon se chhoti thi, par 'aql men sab se barí thi.

Jhúth bolná aisá hí gunáh hai, ki ko-i gunáh us ko nahín pahunchitá.

Sári dunyá záhid ke nazdik kuchh qadr nahín rakhtí.

Hameñ dunyá ke bádsháh se kyá kám hai.

Agar tum nahín rahte, to maiñ hí tumjháre sáh chaltá hún.

Main tujh ko apni jáñ ke barábar jántá hún.

Ab watan ko játá hún; tujh se rukhsat hone áyá hún.

Tumhen kuchh khabar hai, ki támbo yahán ke bázár men kis bháo biktá hai?

Tumhárá watan kahán hai, aur yahán se ketí dür hogá?

Kaho, sáhib, áp kí dánist men Hindí zabán ki Fársi, kaun ziyyáda mushkil hai?

But kyá chíz hai, ki koi us kí pújá kare. Ek patthar ko sang-taráshon ne garhkar súrat baná-i, aur dám ahmaqon ke wáste bichháyá. Jin ko Shaitán ne wargaláná hai we masnú ko sáni jánte hain. Jise apne háthon se banáte hain, us ke óge sir jhukáte hain.

Story of the man and his friend.

Ek bare ádmí ne apne kisi dost se kahá, ki Jítne námon men bán átá hai, misli fillán, sárbán, wagaira le, sab bad-zít hain. Us ne kahá, Hán mihrbán! sach kalte ho.

Story of the man and the Qází.

Ek shakhs bhúkkhá Qází ke yahán gayá; kahne lagá, Main bhúkkhá hún, kuchh mujhe do; to main khá-un. Qází ne kahá ki yih Qází ká ghar hai, qasam khá aur chalá já.

Story to shew that the friendship of the base is
not to be trusted.

Ek kamíne aur ek bhale ádmí se iflás men dosti húi.

Kamína darulatmand hote hí najib-záde se áñkhen lagá churáne; tab wuh khafú hokar bolá, yih sach hai ki "Kamíne kí dostí jaisí bálú kí bhút."

Story to shew that we live in a world of perpetual change.

Ek muríd apne pír kí khidmat men akar kahne lagá, ki Pír murshid! áj fuláne bádsháh ne dunyá se rihiyat kí, aur us kí jagah fulána shakhs bádsháh húá. Yih khabar sunte hí, pír hansá, aur kahne lagá, Bábá! did dunyá ká dam badam kíje, kis kí shádi o kis ká gam kíje?

Story of Akbar and Bírbal.

Akbar ne Bírbal se púchhá, ki Lařá-i ke waqt kyá kám átá hai? Bírbal ne 'arz kí, ki Jahán panáh! ausán. Bádsháh ne kahá, Hathýár aur zor kyún nahín kahtá? Bírbal ne kahá, Jahán panáh! agar ausán khatá hojáwe, to hathýár aur zor kis kám áwen?

Story of the shopkeeper's son and the soldiers.

Ek baniye ká betá, ajnabi sítáhí-on men baiñkar, shikoh kartá thá, ki Main aisá tir lagátá húñ ki tarázú hojátá hai. Ek shakhs us ke jáñ pahchánon men se wahán á niklá; us kí yih bái sunkar kahne lagá, ki terí wulí naql hai, "Báp na mári pídrí, betá tírandáz."

Story of the king and the fly.

Ek roz, Hárún Rashíd Bádsháh ke muñh par makkhi áñkar baiñhí; wuh diqq hú-á, aur apne ek musáhib se púchhá, ki Khilqat makkhi kí Haqq ta'álá ne kis wáste banáí? Us ne kahá, Jahán panáh! mutakabbiron kí nakhrvat ke torne ko. Bádsháh sunkar chup ho rahá.

Story of the philosopher and the child.

Ek hakím ne apne larke ko nasihat kí, aur ba'd us ke, larke se púchhá, ki Main ne jo jo kahá, wuh sab tú samjhá?

Bolá, Kyá? Us ne kahá, ki tú ab tak kahán thá, jo tú ne merí bát na suní? Yih kahne lagá, ki main is fíkr men thá, ki mekh jo gárte hain, us kí miñti kaun lejátá hai.

Story of the Faqír and the rich man.

Ek Faqír ne ek dawlatmand se suwál kiyá; us ne ek rúpayá diyá. Jab wuh leke chalá, tab use buláke rupayá chhín liyá. Faqír kahne lagá, Bábá! yih kyá? tú ne áp kí diyá, áp kí chhín liyá. Us ne kahá Sá-in! yih masal nahín suní hai, “Dátá ke tin gun, de, diláwe, deke chhín le?”

Description of the eagle.

'Uqáb bahut barí chiriyá hai. Wuh bahut únchá urne saktá; aur us kí ánkhen aisí hain, ki súraj kí roshní bhí sahíin. Apná ghonslá únche pahár yá darakht par jís par kn-i mushkil se charhe, banátá, aur haran aur bher bakrí aur machhlí shikár karke, khátá. Ba'ze waqt us ne bábá iyon ko bhí pakrá, aur noch nochke kháyá.

Story of the child, the dog, and the snake.

Ko-i 'aurat apne bachhe ko sulákar kisí kám ko chalí. aur apná kuttá us kí rakhwáli ko chhoṛ ga-í. Us ke jáne ke ha'd ek bará sámp us bachhe ke bistar par charhne lagá. Kutta ne us ko dekhkar fauran sámp par hamla kiyá aur us ko már dálá; aur bachhe ke pás, jab tak ki us kí má iení na á-í, baijhá rahá.

Story of the man and the traveller.

Ek shaikh ko ek chíz darkár thi; us ne ráste men ek ráhí se kahá. Wuh bolá, ki wuh chíz mere ghar hai; agar us kí qimáat faisal ho, to main dikhá-ún. Us ne kahá ki Main use dekhín, to us ká mol thahrá-ún. Wuh kahne lagá, ki Pahle muñi ho le, to main dikhá-ún. Tab wuh bolá, ki yih wuhí naq'l hai, “Ghar ghorá, na!khás mol.”

Story of the bard and the blacksmith.

Ek bhát ek luhár ko gáli-án detá thá: us ne us ko khúb sá mårá. Wuh kotwál ke yahán nálišhá hú-á: us ne púchhá, ki tujhe kis wáste mårá hai? Bolá wuh, maiñ ne gáli dí thí. Tab kotwál ne kahá, ki Chal yahán se aur játá rah; kyá tú ne yih masal nahín suní, “Kisi ká munh chale, kisi ká háth?”

Story of the banker who was robbed.

Ek Mahájan kí rokar kahín ko játi thí; ráste men qazzá-qon ne mår lí. Us ke sáth ke ádmí-on ne ákar us ko khabar dí, ki rokar mårí ga-í. Mahájan ne kahá, ki tum ne kyún jáne dí? Unhon ne kahá ki tum ne yih naql nahín suní hai, “Jis ke howen chár gundaiyá, dhaul mår len chhín rupaiyá?”

Story of Ahmad Sultán, Mahmúd Sultán, and their armies.

Ahmad Sultán apní farúj ko mák ba mák darmáhá diyá kartá, aur apne lashkar ke sardáron ko donon waqt sáth khiláyá kartá; aur Mahmúd Sultán us ke bi-l'aks kiyá kartá. Ek din ápas men larái hú-i; Ahmad kí fath hú-i, Mahmúd kí shikast: logon ne púchhá, is ká kyá sabab? Kisi ne 'awámm men se jawáb diyá, ki “Jis kí deg us kí teg.”

Story of the man who became unexpectedly rich.

Ek shakhs rozgár ke wáste apne shahr se kisi mulk ko chalá; ráh men ek kú-e par baiṭhkar kahne lagá, ki Ek khá-ún ki donon? Ittifáqan us kú-e men do pari-án rahuí thín; unhon ne yih jándá, ki koi rákas hai, hamen kháyá cháhtá hai. Is dalshat se ek ek torá rupa-on ká lá-in, aur us musáfir ke sámjhne rakhi ga-in; wuh mál must lekar, apne ghar shauq se chalá áyá.

Story of the man and his camel.

Ibráhím Adham Bádsháh ne khwáb dekhá, ki ek shakhs koṭhe par kuchh dhúndhítá hai. Púchhá ki Ai 'azíz! tú kyá dhúndhítá hai? Kahá, Merá únt khoyá gayá hai. Bádsháh ne kahá, Tú ahmaq hai, jo bálakháné par únt dhúndhítá! Us ne kahá, Bewuqáf tú hai, jo bádsháhat men Khudá ko dhúndhítá hai. Kahte hain, ki usí roz se Bádsháh ne salanat chhórkár Faqír ikhtiyár ki.

The way to steal a buffalo.

Ek ahír ek bhaiṇs lí-e chalá játá thá. Shahr ke báhar maidán men ek zamínídár harámezáda ek láthí lí-e khará thá; is ne use tanhá dekkhar dhamkáke bhaiṇs chhín lí, aur apne ghar kí ráh lí. Thorí dár gayá thá, ki ek ne púchhá, ki tú ise kahán se láyá? yih to ek musáfir ke pás thí. Wuh bolá, kyá tum ne yih masal nahín suní hai, “Jis ki láthí us kí bhaiṇs?”

The blind man who was afraid to eat rice-milk.

Ek shakhs ne andhe se púchhá ki Tum khír khá-oge? Us ne kahá, khír kaisí hotí hai? Kahá, sufaid hotí hai. Phir us nábiná ne púchhá, sufaid kaisá hotá hai? Tab us shakhs ne kahá, jaisá baglá. Andhe ne kahá baglá kaisá hotá hai? Us ne apná háth térhá karke kahá, aísá hotá hai. Andhe ne taṭolkar kahá, ki aísí khír na khá sakángá; halq men phans já-e, to mar já-úngá.

King Solomon and the mosquitoes.

Ek din machchharon ne hazrat Sulaimán Bádsháh se náliš kí, ki havá ham ko bahut satáti hai, rahne nahín detí. Paigambar ne is bát ke sunte hí, havá ko buláyá; us ke áte hí machchharon ne apní apní ráh lí. Jab havá Hazrat se rukhsat hú-i, phir machchharon ne ákar dád bedád kí. Hazrat ne farmáyá, ki us ke áte hí tum sab

bhág játe ho; bagair muqábale donon ke, 'adálat kyúñkar karún.

Gambling is the worst of vices.

Ek bádsháh ne tín shakhs ko bulákar púchhá, ki tum kyá kám karte ho ? Ek ne kahá, ki main chor hún, chorí khúb kartá hún. Dúsre ne kahá, ki main sharábí hún, sharáb khúb pítá hún. Tisre ne 'arz kí, ki Jahán panáh ! main jú-ári hún, jú-á khúb kheltá hún; agar farmá-iye to ek dá-o men áp kí sári salámat ko lagá dún. Bádsháh ne chor aur sharábí kí ján-bañhshí kí; aur us jú-ári kí gardan mári.

Story of the child who fell into a pit and was fed by a dog.

Ek larká chár baras ká apne kutte ko lí-e hú-e hawá kháne niklá, aur ittifáqan apne ghar kí ráh bhúlkar ek mánand men já paṛá. Us ke má báp aur naukar chákaron ne barí talásh kí, par na páyá; aur yáñhín tín chár roz tak rote rote kalapte rahe. Ek dín un ke báwarchí ne kahá ki Kuttá har roz báwarchú-kháne men ákar gosht o roṭi lejáyá kartá hai; par nalíñ malúm ki kahán. Yih bát sunte hi us laṛke ke báp ke dil men kuchh khiyál áyá, aur sochné lagá. Ákhir jab wuh kuttá dastúr ke muwáfiq us dín bhí gosht o roṭi lechalá, to wuh us ke sáth ho liyá. Jab kutte kí hidáyat se us mánand ke pás palvunchá, us ne apne piyáre gum hú-e bête ko roṭi aur gosht kháte, aur us wafú-dár kutte ko us ke pás baīthe dekhá.

The king who wished his son to be taught astrology.

Kisi bádsháh ne apná farzand ek mu'allim ko sompá ki is ko 'ilm-i nujúm sikhlá-o; jab us men lásní ho to ise huzúr men lá-o. Ákhun barí shafaqat aur mihnat se jitne marátiib us 'ilm ke the, khátil khwáh jatáe. Jab dekhá, ki

larké ko us 'ilm men kháb mahárat ho chukí, tab huzúr men ákar 'arz kí, Jahán panáh! Shahzáda ab nujúm men láiq o fáiq húá; jab marzí-i mubárak men áwe, tab us ká imtihán líjiye. Farmáyá, ki isi waqt házir karo. Hukm ke sáth hí larká á pahunchá, aur pádsháh kí khidmat men ádáb bajá láyá. Hazrat ne apne dast-i mubárak kí angúthí muṭhí men lekar farmáyá, Bújho to, hamári muṭhí men kyá hai? Larké ne 'arz kí, ki Pir murshid! kuchh gol gol sá hai, us men súrákh aur patthar bhí nazar átá hai. Hazrat ne kahá, Us ká nám kyá hai? Larká bolá, Chakkí ká pát. Tab 'Álam panáh mu'allim ke chihre kí taraf dekhne lage; us ne 'arz kí, ki Khudáwand! 'ilm ká naqs nahín, yih 'aql kí kotáhí hai.

Story to shew the advantage of studying the spoken language of a foreign country.

Do ádmí báham hokar nikle, ki kisí dür des men já rahiye. Thore dinoq ke bich ek mulk men já pahunche. Ek ne daryáft kiyá, ki dil jam'a-i aur khábí ke sáth jo yahán rahiye, to zarúr hai, ki pahle yahán ke rahnewálon kí bhákhá sikhíye. Garaz, un ne sikhí. Dúsrá itná magrúr thá, ki 'awámmu-n-nás kí zabán ko ligárat se na sikhá, sirf darbári aur 'álímon kí zabán tahsil kí. Qazákár ba'd ka-i baras ke, donon kisí bastí men á-e; wahán kí bhákhá aur us mulk kí ek thi: par wahán ke rahnewálon ne hangáma machákar, gair mulk ke hákim ko qatl kar dálá thá. We donon musáfir jude jude makánoq men bázár ke bich the, ki unlín khúní-on ne unhen pakrá, aur alag le-jákar, har ek se prúchhne lage, ki Tumhárá yahán kyá kám hai? Jis ne muháwara wahán ká sikhá thá, khúlí se jawáb diyá. Us ko unhoq ne salámat chhorá. Aur dúsrá musáfir, jis ne sirf hákimon hí kí zabán se jawáb diyá, us amboh ne, jalkar khafagi se, sir us ká kát dálá.

Story of the merchant and his deaf friend.

Kisi saudágár ká ek shakhs bahrá áshná thá. Qazákár saudágár bímár hú-á. Bahrá us kí 'iyádat ko chalá. Ráh men chalte hú-e, yih bandish bándlí; jo sáhib salámat ke píchhe, pahle yih púchhúngá, Kaho sáhib, mizáj kaisá hai? Wuh kahegá, achchhá. Main kahúngá, Ámín. Phir púchhúngá, gizá kyá kháte ho? Wuh kahegá, dál khushka. Main kahúngá, Nosh-i-ján. Tis par yih suwál karúngá, Tumhárá mu'álij kaun hai? Wuh kahegá, Mirzá falán Beg. Main kahúngá, Khudá us ke háth ko shifá-e kámil baikhshé. Ákhirash, yihí mansúba thahrákar, uske ghar pahunchá, salámún 'alaika karke, nazdik já baijhá. Lagá púchhne, Kaho, yár tab'iat kaisí hai? Mariz ne kahá, Kyá púchhte ho? máre tap ke martá hún. Sunte hí bolá, Ámín; Khudá aisá kare. Bechára bímár ek to bímári se jaltá hí thá, is bát ne aur bhí jaláyá. Phir púchhá, Yár gizá kyá kháte ho? Kahá, Khák. Bolá, Nosh ján bád. Yih sunkar aur bhí dúná khafá húá. Phir kahá, Suno, dost, tumhárá mu'álij kaun hai? Gusse men to bhará hú-á thá hí bolá, Malaku-l-maun. Kahá, Bahut mubárik; Khudá us ke háth ko jald shifá baikhshé.

Story of the ascetic and his goat.

Ko-í záhid ek moři tází bakrí mol lekar, ek rassí us ke gale men bándl, apní 'ibádatgáh kí taraf le játá thá. Ráh men choron ne bakrí ko dekhkar lálach kiyá, aur makr o fareb par musta'idd hokar, záhid ke píchhe lage; aur bahuterí fikren us ke lene ke liye kín, par ban na parín. Ákhir sabhon kí saláh yih thahrí, kí kuchh híle kijíye. Tab ek ne us ke sámhne ákar kahá, Ai záhid! tú yih kuttá kahán se láyá? Dúsrá á pahunchá aur kahá, kí Yih kuttá kahán le játá hai? Tisre ne barábar se ákar kahá, Ai pír! sháyad trejhe shikár ká khyíl hai, is liye yih kuttá áp lé-e játá hai? Aur ek yár ne píchhe se ákar púchhá, kí Tú ne yih kuttá kitte ko liyá hai? Is tarah ek ek ne har taraf se

bewuqúf záhid kí taraf rukh kiyá, aur sab hí is bát par muttafq the. Ko-i kahtá thá, Yih kuttá rakhwálon ká hai. Ko-i boltá thá, ki charwáhoṇ ká hai. Ko-i ta'ne detá thá, ki Yih shakhs parhezgároṇ men se nazar átá hai; báwasf iske, apne háth aur kapron ko kyún is kutte se nápák kartá hai? Ko-i kahtá thá, ki Záhid is liye yih kuttá lí-e játá hai, ki li-l-láhi parwarish kare. In bátoṇ se ek shubha záhid ke ji men pará, aur kahá, ki Muqarrar is jánvar ká bechnewálá jádúgar thá; ki us ne dít̄hbandí se kutte ko merí nazar men bakrí kar dikhláyá. Usí waqt záhid bakrí se háth uṭhákar bechnewále kí taraf chalá. Chor use pakarkar apne ghar le ga-e, aur zabh kiyá. Garaz, in ke fareb se záhid ki bakrí játí rahí, aur paise bhí na mile.

An account of the origin of Urdú or Hindústání.

Haqiqat Urdú kí zabán kí buzurgon ke munh se yún suní hai: ki Dillí shahr Hindúoṇ ke nazdik chanjugí hai unlín ke rájá prajá qadím se waháṇ rahte the aur apní bhákhá bolte the. Hazár baras se Musalmánoṇ ká 'amal hú-á; Sultán Mahmúd-i Gaznáví áyá, phir Gorí aur Lodi bádsháh hú-e. Is ámad o raft ke bá'is kuchh zabánoṇ ne Hindú Musalmán kí ámezish pá-i. Ákhir Amir Taimúr ne (jin ke gharáne men ab talak nám nihád saltanat ká chalá játá hai) Hindústán ko liyá. Un ke áne aur rahne se lashkar ká bázár shahr men dákhil hú-á, is wáste shahr ká bázár Urdú kahláyá. Phir Humáyún bádsháh Pa-thánoṇ ke háth se hairán hokar wiláyat ga-e: ákhir waháṇ se ánkár pasmándoṇ ko goshmáli dí, koi mufsid bágí na rahá ki fitna o fasád barpá kare.

Jab Akbar bádsháh takht par baiṭhe, tab chároṇ taraf ke mulkon se sab qaum qadardání aur faizrasání is khándán-i lásání kí sunkar huzúr men ákar jam'a hú-e; lekin har ek kí goyá-i aur boli judí judí thi. Ikaṭṭhe hone se ápas men len den saudá sulf suwál jawáb karte ek zabán Urdú kí muqarrar hú-i. Jab hazrat Shájháhán

Sáhib-i Qirán ne qil'a-i mubárak, aur jámi' masjid, aur shahrpánáh ta'mír karwáyá, aur takht-i tá-ús men jarvíshir jarwáyá, aur dal bádal sá khaima chobon par istád kar tanáboñ se khinchwáyá, aur Narowáb 'Alí Mardán Khán nahír ko lekar áyá; tab pársháh ne khush hokar jashn farmáyá, aur shahr ko apná dár-ul-khiláfat banáyá. Tab se Sháhjahán-Abád mashhúr hú-á (agarchi Dillí júdí hai, wuh puráná shahr aur yih nayá shahr kahlátá hai) aur wahán ke bázár ko Urdú-e Mu'allá khítáb diyá.

Amír Taimúr ke 'ahd se Muhammad Sháh kí bádsháhat ballki Ahmad Sháh aur 'Álamgír-i sání ke waqt talak pírhí ba pírhí sultanat eksán chalí á-i; nídlán zabán Urdú kí manjte manjte aisi manjí, ki kisú shahr kí bolí us se takkar nahín kháti.

Parable of the talents.

Shewing the necessity of Christian fidelity, whether with much or little.

Wuh, us ádmí kí mánind hai, jís ne, safar karte wuqt, naukaron ko bulákar, unhen apná mál supurd kiyá; ek ko páñch tore, dúsre ko do, tístre ko ek; har ek ko, us kí liyáqat ke muvváfiq, diyá; aur turt safur kiyá. Tab jís ne páñch tore pá-e the, jákar aur len den karke páñch tore aur paidá kí-e. Yúnhín us ne bhí, jise do mile the, do aur kamá-e. Par jís ne ek páyá, gayá, aur zamín khodkar, apne khudáwand ke rupa-e gár dí-e. Muddat ba'd, un naukaron ká kháwind áyá, aur un se hisáb lene lagá. So jís ne páñch tore pá-e the, páñch tore aur bhí lekar áyá, aur kahá, Ai khudáwand, tú ne mujhe páñch tore sompe: dekh, main ne un ke siwá páñch tore aur bhí kamá-e. Us ke kháwind ne us se kahá, Ai achchhe diyánatdár naukar, shábásh! tú thore men diyánatdár niklá, main trijhe bahut chízon par ikhtiyár dúngá: tú apne kháwind kí khushí men shámil ho. Aur jís ne do tore pá-e the, wuh bhí ákar kahne lagá, Ai khudáwand, tú ne mujhe do tore sompe:

dekh, un ke siwá maiñ ne do aur bhí paidá kí-e. Us ke kháwind ne us se kahá, Ai achchhe diyánatdár naukar, shábash! tú thore men̄ diyánatdár niklá, maiñ tujhe bahut chízon̄ par muhtár karúngá: apne kháwind kí khushi men̄ shámil ho. Tab wuh bhí, jis ne ek torá páyá thá, áke, kahne lagó, Ai khudáwand, maiñ tujhe sakht-mizáj jántá thá, ki jahán nahín boyá, wahán tú káttá, aur jahán nahín chhitráyá, wahán jam'a kartá hai; so maiñ ne ðarke terá torá zamín men̄ chhipáyá; dekh, terá jo hai, manjúd hai. Us ke málík ne jawáb men̄ kahá, Ai bad aur sust naukar, tú ne jáná, ki maiñ waháñ káttá húñ, jahán nahín boyá, aur wahán jam'a kartá, jahán nahín chhíntá; pas tujhe munásib thá, ki mere rupa-e sarráfon ko detá, ki maiñ áke use súd samet páttá. So is se yih torá chhíndar, jis pás das tore hain̄, use do. Kyúnki jis pás kuchh hai, use diyá já-egá, aur us kí baṛhti hogí; aur jis pás kuchh nahín, us se, wuh bhí jo rakhtá ho, le liyá já-egá. Aur is nikamme naukar ko báhar andhere men̄ dál do; wahán roná aur dánt písna hogá.

Parable of the prodigal son.

Shewing the necessity, nature, and results of repentance.

Ek shakhs ke do bete the. Un men̄ se chhoṭe ne báp se kahá, ki Ai báp, mál ká hissa jo mujh ko pahunchtá hai, mujhe de. Us ne mál unhen̄ bánt diyá. Aur thore din ba'd chhoṭe bete ne sab kuchh jam'a karke, ek dúr ke mulk ká safar kiyá, aur wahán apná mál badcháli men̄ uráyá. Aur jab sab kharch kar chuká, us mulk men̄ bará kál pará; aur wuh muhláj hone lagá. Tab us mulk ke ek rahnewále ke yahán já lagá; us ne use apne kheton̄ men̄ súar charáne bhejá. Aur use árzú thi, ki un chhilkoñ se, jo síar kháite haín̄, apná peṭ bhare: par koi na detá thá. Tad hosh men̄ áke kahá, Mere báp ke kitne mazdúroñ ko bahut roṭi hai, aur maiñ bhúkhon̄ martá húñ. Maiñ uṭhke apne báp pás jáúngá, aur use kahúngá, ki Ai báp, maiñ ne ásmán ká aur tere huzúr gunáh kiyá hai; aur ab is láiq

nahín ki phir terá beṭá kahláún: mujhe apne mazdúron men se ek kí mánind baná. Tab ut̄hke apne báp pás chalá. Aur unuh abhí dár thá, ki us ko dekhke, us ke báp ko bará rahm áyá, aur daruké us ko gale lagá liyá, aur chámá. Beṭe ne us ko kahá, ki Ai báp, main ne ásmán ká aur tere huzúr gunah kiyá, aur ab is qabil nahín, ki phir terá beṭá kahláún. Báp ne apne narukarōn ko kahá, ki Achchhí se achchhí poshák nikál lá-o, aur use pahiná-o; aur us ke háth men angúthí aur pánu men jútí: aur pale hú-e bachhre ko láke zabh karo, ki khá-en, aur khushí maná-en: kyúnki yih merá beṭá mū-á thá, ab jiayá hai; khogayá thá, ab milá hai. Tab we khushí karne lage. Aur us ká bará beṭá khet men thá. Jab ghar ke nazdik áyá, gáne aur náchné kí áwáz suní. Tab ek narukar ko buláke, púchhá, ki Yih kyá hai? Us ne use kahá, ki terá bhá-i áyá hai; aur tere báp ne palá bachhrá zabh kiyá hai, is liye ki use bhalá changá páyá. Us ne khafá hoke na chahá, ki andar já-e. Tab us ke báp ne báhar áke use manáyá. Us ne báp se jawáb men kahá, Dekh, itne baras se main teri khidmat kartá hún, aur kabhi tere hukm ke barkhláf na chalá: par tú ne kabhu ek bakri ká bachcha mujhe na diyá, ki apne doston ke sáth khushí maná-ún: aur jab terá yih beṭá áyá, jis ne terá mál kasbion men uráyá, tú ne us ke liye moṭá bachhrá zabh kiyá. Us ne us ko kahá, Ai beṭe, tú sadá mere pás hai, aur jo kuchh merá hai, so terá hai; par khushí manáná aur khush honá lázim thá: kyúnki terá yih bhá-i mū-á thá, jiayá hai; aur khogayá thá, ab milá hai.

Extract from the Ikhwán us-safá.

The original state of men and animals and the beginning of the controversy between them, before the king of the genii, on an island where the men had been shipwrecked.

Itifáqan, ek jaház ádmí-on ká bád-i mukhálif ke sabab tabáhi men ákar, ek jazire ke kináre já lugá. Jitne sur-dágár aur ahl-i 'ulúm, ki jaház men the, utarkar us sar-

zamín kí sair karne lage. Dekhá, to 'ajab bahár hai, ki rang ba rang ke phúl aur phal har ek darakht men̄ lage; nahreñ har taraf jári, hainwánát hará hará sabza char chugkar bahut moṭe tázé ápas men̄ kalolen̄ kar rahe hain. Azbaski áb o hawá wahán kí nipaṭ khúb, aur zamín niháyat shádáb thí, kisí ká díl na cháhá, ki ab yaháñ se phir já-e. Ákhir, makánát tarah tarah ke, baná baná, us jazire men̄ rahne lage, aur hainwánát ko dám men̄ giriftár karke, ba dastúr, apne károbár men̄ mashgúl hú-e. Wahshí-on ne, jab yahán bhí subhitá na dekhá, ráh sahrá kí lí. Ádmí-on ko to yihí gumán thá, ki ye sab hamáre gulám hain, is liye anwá' o aqsám ke phande banákar, bataur-i sábiq, qaid karne kí fíkr men̄ hú-e. Jab hainwánon̄ ko yih za'm-i fásid-un ká ma'lum hú-á, apne ra-íson̄ ko jam'a karke dár-ul'-adálat men̄ házir hú-e, aur byorá sab hakím ke sámhne sárá májará zulm ká, ki un ke háhoñ se uṭháyá thá, mufassal bayán kiyá.

Jis waqt Pádsháh ne tamám ahuwál hainwánon̄ ká suná, wonhín farmáyá, ki Hán, jald qásidón̄ ko bhejen̄ aur ádmí-on̄ ko huzúr men̄ házir karen̄. Chunánchi, un men̄ se sattar ádmí, jude jude shahroñ ke rahnewále, ki niháyat fasih o balig the, bamujarrad-i talab pádsháh ke házir hú-e. Ek makán achchhá sá un ke rahne ke liye tajwíz hú-á. Ba'd do tén din ke, jab mándagí safar kí raf'a hú-i, apne sámhne bulwáyá. Jab unhoñ ne pádsháh ko taḥkt par dekhá, du'á-en̄ de, ádáb o kornish bajá lákar apne apne qaríne se khare hú-e. Yih pádsháh to niháyat 'ádíl o munsif; javánmardí aur sakharavat men̄, iqráán o amsál se sabqat le gayá thá. Zamáne ke garíb o gurbá yaháñ ánkár parwarish páte the. Tamám qalamrau men̄ kisí zerdaст 'ájiz par ko-i zabardast zálim zulm na kar saktá. Jo chízeñ ki shar'a meñ harám hain, us ke 'ahd men̄ bi-l-kull uṭh ga-i thiñ; hamesha, siwá-e razámandí aur khushnúdi Khudá ke, ko-i amr malhúz-i khátiř na thá. Is ne niháyat okhláq se un se púchhá, ki Tum hamáre mulk men̄ kyún

ú-e ? Hamáre tumháre to kabhí khatt o kitábat bhí na thí ;
 kyá aisá sabab hú-á, ki tum yahán tak pahunche ? Ek
 shakhs un meñ se, ki jahándídha aur fasiñ thá, taslímat
 bajá lákar kahne lagá, ki Ham 'adl o insáf pádsháh ká
 sunkar huzúr men házir hú-e hain, aur áj tak is ástáma-i
 darlai se ko-i dádkhwáh mahrúm nahín phirá hai ; ummed
 yih hai, ki pádsháh hamáre dád ko pahunche. Farmáyá,
 ki garaz tumhári kyá hai ? 'Arz kí, ki Ai pádsháh-i
 'ádil, ye haiwánát hamáre gulám hain ; un men se ba'ze
 mutanaffir, aur ba'ze, agarchi jabran tábí' hain, lekin
 hamári milkiyat ke munkir. Pádsháh ne púchhá, ki Is
 da'wá par ko-i dalil bhí hai ? kyúnki da'wá be dalil dár-
 ul-'adálat men suná nahín játá. Us ne kahá, Ai Pádsháh.
 is da'wá par bahutsí dalail 'aqlí o naqlí hain.

Extract from Miskín's Elegy.

On the murder of the two sons of Muslim by Hárí.

We báp-múe-bachhe, rote hú-e pidar ko,
 Adh mû-e já chhipe the qází ke ek ghar ko ;
 Qází ne dekhá, dushman sab dhárdhíte idhar ko,
 Pichhle pahar unhoñ ko us shahr se nikálá.

Jis qáfile ke píchhe we bachhe lag chale the,
 We log qáfile ke áge nikal ga-e the :
 Donon bachhe bhaṭakte píchhe wahán rahe the,
 Dekhen to ek bar hai, bar ke tale hai nálá.

Bachhe the bhákhé piyáse, tan men thí nátarwáni.
 Us bar ke pát chábe, nále ká piyá páni ;
 Tab yih kahá, ki Káteñ ko-i dam kí zindagání,
 Ham apná ghar banáweñ is bar ká ek dálá.

Chaklá sá ek do-sháṭha madd-i nazar jo kiyá,
 Bachhoñ ne charhke us par rahne ko ghar jo kiyá.
 Ek 'aurat-i muhibb ne níche guzar jo kiyá,
 Phir us ne apná básan páni ke bich dálá.

*Dekhe to, pání andar shaklen nazar hain áti,
Hain un ke háth hilte, aur pípte hain chháti;
Yih dekhkar, wuh 'aurat joñhín nazar ucháti,
Dekhe to, do bachche hain har ek roneválá.*

*Ús ne kahá, ki Larko, tum kyún charhe ho bar par,
Níche agar giroge, mar-já-oge muqarrar;
Main bhí suniñ, ai bachcho, kyá dukh pará hai tum par.
Is waqt má ne tum ko kyún ghar se hai nikálá.*

*Úpar se ro-e bachche kahne lage, ki Bibi,
Kyá púchhtí hai ham par biptá hai kaisí bítí?
Ammá hamári yahán se koson úpar hai baiñlú,
Bábá ko Kúfion ne Kúfe men mardálá.*

*Tis pás ham ko bábá thá sompke sidhárá,
Us ne suná hamárá bábá gayá hai mårá;
Darkar jab us ne dekhá pichhlá pahar andherá,
Ási samajhke, ham ko ghar se diyá nikálá.*

*Do din se pání dána piyá na thá na kháyá,
Yih pání ham ne piyá, páton ke ta-in chabáyá;
Chhipne ko yih do-shákhá in dálion men páyá,
Ham á chhipe hain, áge cháhe jo Haqq ta'álá.*

*Wuh pání bharnewálí sunkarke dukh unhoñ ká,
Kahne lagí, Tumháre bábá ká nám kyá thá?
Rokar kahá bachhon ne, Muslim thá nám us ká,
Kis kis muhabbaton se thá us ne ham ko pálá.*

*Us ne kahá, Chalo tum, bibi meri bhalí hai,
Bachhon ke pálne men 'aurat nahín walí hai;
Tis par jo wuh sunejí, yahán rishita-i 'Akí hai,
Tum par se hogi wári, chandar pa jaise hálá.*

*Donoñ yatím ma'súm sunkar haqiqat us kí,
Utre darakht par se, dekhen muhabbat us kí;*

Sáth us ke uṭh chalen, to dekhen shafaqat us kí,
Ghar men rakhegi yá na, jab waqt hogá kálá.

Jo wuh lejánewálí ghar lega-i bachchon ko,
Bíbí ke ta-ín sunáyá bachchon ke hádison ko;
Us bíbí ne jo dekhá un sir-khule bachchon ko,
Ka-i bár apne ta-ín ko un par se wár dálá.

Hurmat se un bachchon ko masnad úpar biṭhákar,
Bihtar se bihtar un ko ni'amat paká khilákur,
Áram se rakhá jab roton ke ta-ín sulákar,
Ete men, ghar men áyá us ká kamánewálá.

Háris thá nám us ká, qátíl thá un bachchon ká,
Un ko tamám din se thá dhúnḍhtá o phirtá;
Hokar kharáb-khasta, jo ghar men áke baithá,
Sag jaisá bhonkáhá, bhúkhá thá aur jhúkhálá.

'Aurat se kahne lagá, Kháne ko lá shitábí;
Us ne kahá, ki Zálím, yih kyá hai ixtirábí?
Us ne kahá, tujhe kyá hai? mujh úpar kharábí,
Ibn-i Ziyád áge muñh hogá merá kálá.

Us ne kahá, ki Báre, main bhí sunún jo kyá hai?
Kahne lagá, ki Kal se 'uldá mujhe milá hai;
Muslim ke beṭon khátir phirná mujhe pará hai,
Sir un ke káti lá-úṇ, to hogá muñh ujálá.

'Aurat ro-i, ki Há-e, Há-e! yih kyá baní zabúni,
Sáthí bachche haiṇ ghar men, sáthí bachchon ká khúni;
Laundi ke ta-ín kí us ne scinon se rahnumá-i,
Hujra jo thá, bachchon ká, us ko diláyá tálá.

Háris ne kháke kháná aur píke tuk jo páni,
Sone ko lágá, chádar le apne sir par tání;
Donon bachchon ne dekhá ek khwáb nágahání,
Bábá ko rone láge, hujre men shor dálá.

*Háris la'īn jo chaunká, bolá, yih shor kyá hai,
 Hamsáyon ke gharon men ko-i chor kyá pará hai?
 Diyá jaláke dhúndhá, ko-i apne ghar ghusá hai,
 Ákhir bachchon ko pakrá hujre seti nikálá.*

*Bachchon ne dekhá, gardan kátegá ab hamári;
 Bhá-i bare ne pahle kí us kane yih zári,
 Sir kát pahle merá, aurval hai meri bári,
 Main chhoṭe bhá-i áge hún sadqe honewálá.*

*Chhoṭe ne us bare se áge ho sir diyá dhar,
 Ki, Ai shakhs, pahle talwár tú khínch már mujh par;
 Bhá-i bare ko mat már, mujh par etá karam kar,
 Tuk meri tú du'á le, main bhí hún bholá bálá.*

*Háris ne kuchh na mána bachchon ká billiláná;
 Kahne lagá, ki, Síkho tuk apná sir mundáná;
 Gardan jhúkáke, márá tegá lakhú loháná,
 Donon ká, bári bári, sir tan se kát dálá.*

*Bhá-i bare ke dhar ne kar piyár ká iráda,
 Chhoṭe ke dhar ko liyá, karke bagal kusháda,
 Chhoṭe ke dhar ne ulfat kar, us ne bhí ziyáda
 Mái men ap gir gir us ká badan sambhálá.*

Translation of the extract from Miskín's Elegy.

Those orphan children (i. e. the two sons of Muslim), weeping for their father, had crept half dead with fear into the house of a Qází, who, as soon as he saw the enemy prowling about (in search of the sons of Muslim), caused both of them to be conveyed after midnight out of the city.

The people of the caravan, which the children endeavoured to overtake, had gone far away; the two boys, having lost their way, remained behind, and (looking around) saw a fig-tree at hand, and under the fig-tree a rivulet.

The children were both hungry and thirsty, and there was no strength left in them ; so they ate the leaves of the fig-tree, and drank the water of the stream. Then they said, ' Come, let us make a bough of this fig-tree our home, that we may here spend the short space of our existence.'

As soon as a forked wide-spreading (like a *chakkā*) bough met their view (lit. the object of vision), the boys got upon it, and had just made it their resting-place, when a kind-hearted woman passed below and dipped her pitcher in the water.

She noticed two forms reflected in the water, both of whom were wringing their hands and beating their breasts ; on looking up she sees the two children weeping.

She said, ' O children ! why have you climbed this fig-tree ? if you should tumble down, you will certainly be killed. Let me hear what misfortune has befallen you, and why your mother has turned you out of doors at this late hour.'

The children, who were crying, thus addressed her ; ' Good lady, why do you ask what misfortune has befallen us ? our mother is many miles from hence, and our father the Kúfans have murdered in Kúfa.

' He to whom our father on departing entrusted us, having heard that our father was slain, became alarmed ; and perceiving the morning dark, and looking upon us also as offenders, sent us away from his house.

' When we drank at this fountain, and chewed these leaves, we had neither drunk water nor eaten any thing for two days. Then we found this bough, and came and hid ourselves here ; as to our future, it will be as God Almighty pleases.'

When the woman who was drawing water heard of their sorrows, she said, ' What was your father's name ?' The children, weeping, replied, ' His name was Muslim, and O ! with what affection he brought us up !'

She rejoined, 'Come along ; my mistress is compassionate, and in the cherishing of children, she is not only a mother, but a saint ; besides, when she hears that you are descendants of 'Alí, she will devotedly embrace you, like as the halo encircles the moon.'

When the two innocent orphans heard her story, they came down from the tree to make trial of her kindness, saying, 'Let us go with her, we shall soon see her friendliness, and whether she will keep us in her house during the dark night or not.'

When the woman took the children home with her, she told her mistress the children's narrative. The lady, as soon as she saw these bare-headed children, embraced them several times.

Having honoured the children with the chief seat, and treated them with the best of the good things she had prepared, she had just got the weepers hushed quietly asleep, when her husband came home.

Háris was the name of these children's assassin. He had been out hunting for them all day, and, being thoroughly fatigued, was, on his arrival at home, hungry and snappish and sat him down, snarling like a cur.

While in this humour he said to his wife, 'Fetch me some victuals immediately.' She replied, 'Why such hurry, savage ?' 'What is that to you ?' he said; 'ill-luck attends me, and I shall get into disgrace with the son of Ziyád.'

'Then,' continued she, 'let me hear once what is the matter ?' He answered, 'Why, I have got an office since yesterday, and I must find out the sons of Muslim, so that I may cut off their heads, and get into favour at court.'

The woman cried, 'Alas ! alas ! what a mishap this is ; here in the house along with me are both the children and their murderer.' However, making known her wishes by signs to the slave girl, she caused the boys' chamber to be locked up.

Háris, having finished his meal and drunk a little water, prepared for rest by taking a sheet and drawing it over his head; when all at once the children, while dreaming, began to lament for their father, and made a noise in the room.

The accursed Háris being startled exclaimed, ‘Ho! what cry is that? Has any thief broke in the house of our neighbours?’ He lighted the lamp, and searched to see if any one had got into his own house. At last he found the children, and dragged them from the closet.

When the boys saw that he (i. e. Háris) would now behead them, the elder brother besought him, saying, ‘Do begin with first cutting off my head; my turn is first; I will be a sacrifice for my younger brother.’

On which the younger advancing stretched his head out, exclaiming, ‘O friend! draw thy sword and smite me first; but oh! be merciful enough to spare my elder brother, and do not reject the blessing of an innocent child.’

Háris paid no attention to the children’s lamentations, but said, ‘Learn a little how to shave your own heads;’ having made them bend their necks, he struck them with his gory scimitar, and severed in turn the head of each from his body.

The corpse of the elder brother manifested its love, and cheerfully took the corpse of the younger into its arms. The corpse of the younger shewed still greater affection, and, whilst falling itself to the earth, supported the body of the elder.

VOCABULARY.

<i>á</i> ‘having come,’ conj. part. of <i>áná</i> v. n.	<i>'adálat</i> s. f. ‘justice.’
<i>á niklá</i> ‘came up, arrived,’ 3d sing. masc. past indef. of <i>á niklná</i> v. n.	<i>'adálat kárún</i> ‘can I do just- ice?’ 1st sing. aor. of <i>'adá- lat karná</i> v. a.
<i>á pahunchá</i> ‘came and ar- rived,’ 3d sing. masc. past indef. of <i>ú pahunchná</i> v. n.	<i>ádáb</i> s. m. (plur. of <i>adab</i>) ‘respects, salutations.’
<i>ab</i> adv. ‘now.’	<i>ádáb bajá láná</i> v. n. ‘to pay one’s respects.’
<i>ab hí</i> adv. ‘yet, even now, already.’	<i>ádáb o kornish</i> ‘respects and salutations.’
<i>ab tak</i> or <i>ab talak</i> ‘till now, until now.’	<i>adham</i> adj. ‘contemptible, mean, inferior.’
<i>áb</i> s. m. ‘water.’	<i>adh-mú-e</i> ‘half-dead,’ plur. masc. of <i>adh-mú-á</i> adj.
<i>áb o hawá</i> s.f. ‘climate’ (lit. ‘water and air’).	<i>'ádil</i> adj. ‘just.’
<i>achchhá</i> adj. ‘good, excellent.’	<i>'ádil o munsif</i> ‘just and equi- table.’
<i>achchhá sá</i> adj. ‘very excel- lent.’	<i>'adl</i> s. m. ‘justice.’
<i>achchhe</i> ‘good,’ inflected form of <i>achchhá</i> .	<i>'adl o insáf</i> ‘justice and equity.’
<i>achchhí</i> fem. of <i>achchhá</i> .	<i>ádmí</i> s. m. ‘a descendant of Adam, a man’ (1st decl.).
<i>achchhí se achchhí</i> ‘the best.’	<i>ádmí kí</i> ‘of a man,’ gen. sing.
<i>achchhí tarah</i> for <i>achchhí tu-</i> <i>rah men</i> ‘in a good man- ner, well.’	<i>ádmí ne</i> ‘by a man,’ agent sing.
	<i>ádmí-on ká</i> ‘of men,’ gen. plur.

ádmí-on ko 'to men,' dat. plur.
ádmí-on ne 'by men,' agent plur.
á-e 'came,' 2d and 3d plur. masc. past indef. of *áná* v. n.
agar conj. 'if.'
agarchi conj. 'although.'
áge adv. 'in front, before, forwards, onward, hence-forward, hereafter' (governs gen. with *ke*).
áge (also with abl.) 'before, in front of,' adv. prep.
'ahd men 'in obligation or covenant,' loc. sing. of '*ahd* s. m.
'ahd se 'from the time,' abl. sing. of '*ahd* s. m.
ahír s. m. 'a cowherd.'
áhiste adv. 'slowly.'
ahl adj. 'possessed of.'
ahl-i '*ulúm* 'possessors of the sciences.'
Ahmád n. prop.
Ahmad Sháh n. prop.
ahmag adj. 'very or most foolish.'
ahmaqon oblique plur. of *ahmag*.
ahwál s. m. (Arabic plur. of *hál*) 'circumstances, account.'
ai 'O,' sign of voc. case. Instances in selections: *ai* 'azíz' O respected (person)' or 'O friend;' *ai bachho* 'O children;' *ai báp* 'O father;' *ai bete* 'O son;' *ai Khudáwand* 'O Lord;' *ai pádsháh* 'O king;' *ai pádsháh-i* '*ádil* 'O just king;' *ai pír* 'O spiritual guide or saint;' *ai shakhs* 'O person;' *ai záhid* 'O ascetic.'

á-i 'came,' 3d sing. fem. past indef. of *áná* v. n.
aisá adj. 'like this, so, such;' see p. 52.
aisí fem. of *aisá*.
áj adv. 'to-day.'
áj tak 'till to-day, till now.'
'ajab adj. 'rare, strange, wonderful.'
'ájiz adj. 'humble, weak.'
ajnábi adj. 'foreign, strange.'
ákar 'having come,' conj. part. of *áná* v. n.
Akbar n. prop.
Akbar ne 'by Akbar,' agent sing.
áke 'having come,' conj. part. of *áná* v. n.
ákhir adv. 'at last, finally.'
ákhirash adv. 'at last, finally.'
akhláq s. m. 'politeness, good manners.'
ákhun s. m. 'a teacher.'
alag adj. 'apart, aside.'

'álam s. m. 'the world, the universe.'

'álam-panáh s. m. 'his majesty.'

'Álamgír-i sání 'Alamgír the second.'

'Áli n. prop.

'Áli Mardán Khán n. prop.

'álimon kí 'of learned (men)', gen. plur. of 'álim adj.

ámad s. f. 'coming.'

ámad o raft ke 'of intercourse' (lit. 'coming and going'), gen. sing. of ámad o raft.

'amal s. m. 'government, sway, rule.'

amboh ne 'by the crowd or mob,' agent sing. of amboh s. m.

ámezish s. f. 'mixture, intermingling.'

amír s. m. 'a commander, a grandee, an emir.'

Amír Taimúr n. prop., otherwise called *Tamerlane*.

Amír Taimúr ne 'by Amír Taimúr,' agent case.

ámin adv. 'Amen, so be it.'

ammá s. f. 'a mother.'

amr s. m. 'an affair, a thing.'

amsál se 'from equals,' abl. of *amsál*, Arabic plur. of *misl* adj.

andar adv. prep. (governs gen. with *ke*) 'in, within.'

andhe ne 'by the blind (man),' agent sing. of *andhá* adj.

andhe se 'to a blind (man),' abl. sing. (the abl. has the meaning 'to' after *kahná*).

andhere men 'into darkness,' loc. sing. of *andherá* s. m.

andhyárá adj. 'dark.'

áne 'coming,' inflected inf. of ána v. n.

angúthí s. f. 'a ring worn on the finger.'

ánkar 'having come,' conj. part. of ána v. n.

ánkhen 'eyes,' nom. plur. of ánk s. f. (4th decl.).

ánkhen churáná v. a. 'to avoid seeing any one, to cut any one.'

anwá 'sorts,' Arabic plur. of nau' s. m.

anwá' o aqzáim 'different sorts and kinds.'

áp pron. 'your Honour, thou (respectfully), himself;' see p. 14.

áp kí 'of you Sir,' gen. sing.

áp se 'of his own accord,' abl. sing.

ápas men 'among themselves,' loc. plur. of áp pron.; see p. 15.

apná 'self, one's own,' gen. sing. of áp pron.; see p. 14.

<i>apne</i> inflected masc. of <i>apná</i> ‘self, one’s own.’	<i>’arz karná</i> v. a. ‘to represent, to state.’
<i>apne apne</i> ‘each his own.’	<i>’arz kiyá</i> ‘represented,’ masc.
<i>apne báp pás</i> for <i>apne báp ke pás</i> ‘to his father.’	past indef. of <i>’arz karná</i> v. a.
<i>apne ghar</i> for <i>apne ghar ko</i> ‘to his own or their own house.’	<i>’arz ki</i> fem. of <i>’arz kiyá</i> ‘represented.’
<i>apne ghar</i> for <i>apne ghar men</i> ‘into his own house.’	<i>árzú</i> s. f. ‘wish, desire.’
<i>apne sámhne</i> ‘before himself.’	<i>asar</i> s. m. ‘an effect, a result.’
<i>apne sir par</i> ‘over his head.’	<i>’ásí</i> s. m. ‘a sinner.’
<i>apne tain̄ ko</i> ‘herself.’	<i>áshná</i> s. m. ‘an acquaintance or friend.’
<i>apní</i> fem. of <i>apná</i> ‘self, one’s own;’ see p. 14.	<i>ásmán</i> ká ‘of heaven,’ gen. sing. of <i>ásmán</i> s. m.
<i>apní apní</i> ‘each his own.’	<i>ásrá</i> s. m. ‘hope, trust, reliance.’
<i>aql</i> s. f. ‘the understanding, wisdom,’ &c.	<i>ástána</i> s. m. ‘threshold.’
<i>aql ki</i> ‘of the understanding,’ gen. sing.	<i>ástána-i darulat</i> s. m. ‘threshold of fortune.’
<i>aqlí</i> adj. ‘reasonable.’	<i>átá hai</i> ‘is coming,’ 3d sing. masc. pres. of <i>áná</i> v. n.
<i>aqlí o naqlí</i> ‘reasonable and fictitious,’ applied to arguments deduced from reason, or documents, books, &c.	<i>átí hain̄</i> ‘are coming,’ 3d plur. fem. pres. of <i>áná</i> v. n.
<i>aqrán</i> s. m. ‘associates,’ Arabic plur. of <i>qarin̄</i> .	<i>áte hí</i> ‘immediately on the coming,’ adverbial part. of <i>áná</i> v. n.
<i>aqrán o amsál se</i> ‘from contemporaries and equals.’	<i>aur</i> conj. ‘and;’ adj. ‘more, other.’
<i>aqsám</i> s. f. ‘kinds,’ Arabic plur. of <i>qism</i> s. f.	<i>aur bhí</i> ‘still more.’
<i>árám se</i> ‘with comfort,’ abl. sing. of <i>árám</i> s. m.	<i>aur ek</i> adj. ‘another.’
<i>’arz</i> s. f. ‘a representation, a statement, an address.’	<i>’aurat</i> s. f. ‘a woman.’
	<i>’aurat se</i> ‘to the woman,’ abl. sing. (the abl. has this meaning after <i>kahná</i>).
	<i>’aurat-i muhibb</i> ‘a kind-hearted woman.’

<i>ausán</i> s. m. 'courage, presence of mind.'	<i>bachchon ko</i> 'children,' acc. plur. of <i>bachcha</i> s. m.
<i>auval</i> adj. 'first.'	<i>bachchon ne</i> 'by children,' agent plur. of <i>bachcha</i> s. m.
<i>áwáz</i> s. f. 'sound.'	<i>bachhrá</i> s. m. 'a calf.'
<i>'avámm</i> s. m. 'common people, populace.'	<i>bachhre ko</i> 'a calf,' acc. sing. of <i>bachhrá</i> .
<i>'avámmu-n-nás ki</i> 'of the common people,' gen. of <i>'avámmu-n-nás</i> .	<i>bad</i> adj. 'bad, wicked.'
<i>áve</i> 'may come' or 'would come,' 3d sing. aor. or pot. of <i>áná</i> v. n.	<i>ba'd</i> adv. 'after, subsequent' (governs gen. with <i>ke</i>).
<i>áyá</i> 'came,' 3d sing. masc. past. indef. of <i>áná</i> v. n.	<i>ba'd us ke</i> 'subsequent to that, after that.'
<i>áyá hái</i> 'has come,' 3d sing. masc. perf. of <i>áná</i> v. n.	<i>badan</i> s. m. 'the body.'
<i>áyá hún</i> 'I have come,' 1st sing. masc. perf. of <i>áná</i> v. n.	<i>badastúr</i> 'according to custom, as usual,' formed of <i>ba</i> , prep. 'to,' and <i>dastúr</i> s. m. 'custom.'
<i>azbaski</i> conj. 'since, for as much as.'	<i>badcháli</i> s. f. 'bad conduct' (corresponds to Scripture expression 'riotous living').
<i>'azíz</i> adj. 'dear, respected, honoured.'	<i>badtar</i> 'worse,' comparative of <i>bad</i> adj. 'bad.'
<i>ba</i> prefixed prep. 'to, according to, by.'	<i>badzát</i> adj. 'of bad nature or disposition, low-bred.'
<i>buchchá</i> s. m. 'the young of any animal.'	<i>bagair</i> adv. prep. 'without' (governs gen. with <i>ke</i>).
<i>bachche</i> 'a child,' oblique sing. of <i>bachcha</i> s. m.	<i>bagal</i> s. f. 'embrace' (lit. 'armpit').
<i>bachche</i> 'children,' nom. plur. of <i>bachcha</i> s. m.	<i>baglá</i> s. m. 'a crane or heron.'
<i>bachchon ká</i> } 'of children,'	<i>bahár</i> s. f. 'beauty.'
<i>bachchon ke</i> } gen. plur. of <i>bachcha</i> s. m.	<i>bahinon</i> 'sisters,' oblique plur. of <i>bahin</i> s. f.
	<i>bahrá</i> adj. 'deaf.'
	<i>bahut</i> adj. 'many, much, very.'
	<i>bahut bará</i> 'very large.'

<i>bahuterí</i> fem. of <i>bahuterá</i>	<i>bakrí se</i> 'from the she-goat,'
adj. 'many, very many.'	abl. sing.
<i>bahut sí</i> fem. of <i>bahut sá</i>	<i>balá</i> s. f. 'misfortune, calamity' (4th decl.).
adj. 'very many.'	<i>bañig</i> adj. 'eloquent, persuasive.'
<i>bahut únchá</i> adj. 'very high.'	<i>balki</i> conj. 'moreover.'
<i>baiñhá</i> 'sat down,' 3d sing.	<i>bamujarrad</i> 'at the instant.'
masc. past indef.; 'seated,'	<i>bamujarrad-i talab</i> 'at the instant of the summons.'
past part. of <i>baiñhná</i> v.n.	<i>baná</i> 'make,' 2d sing. imper. of <i>banáná</i> v. a.
<i>baiñhe</i> for <i>baiñhá</i> 'sat'(used respectfully), 3d plur. masc.	<i>baná</i> 'having made,' conj. part. of <i>banáná</i> v. a.
past indef. of <i>baiñhná</i> v.n.	<i>baná baná</i> 'having made' (by many successive efforts).
<i>baiñhe</i> 'seated,' inflected	<i>baná-i</i> fem. of <i>banáyá</i> 'made,' past indef. of <i>banáná</i> v.a.
masc. of <i>baiñhá</i> past part. of <i>baiñhná</i> v. n.	<i>banákar</i> 'having made,' conj. part. of <i>banáná</i> v. a.
<i>baiñhí</i> 'sat,' fem. of <i>baiñhá</i>	<i>baná-o</i> 'make ye,' 2d plur. imper. of <i>banáná</i> v. a.
3d sing. past indef. of <i>baiñhná</i> v. n.	<i>banátá</i> 'makes,' 3d sing. masc. pres. indef. of <i>banáná</i> v. a.
<i>baiñhí hai</i> 'is seated' or	<i>banáte hain</i> 'are making,' 3d plur. masc. pres. of <i>banáná</i> v. a.
'lives,' 3d sing. fem. perf. of <i>baiñhná</i> v. n.	<i>banáven</i> 'let us make,' 1st plur. imper. of <i>banáná</i> v.a.
<i>baiñhkar</i> 'having sat down,'	<i>banáyá</i> 'made,' masc. past indef. of <i>banáná</i> v. a.
conj. part. of <i>baiñhná</i> v.n.	<i>band</i> adj. 'fastened.'
<i>ba'íd</i> adj. 'remote, far.'	<i>band karná</i> v. a. 'to fasten.'
<i>bajá lákar</i> 'having performed	<i>bandish</i> s. f. 'contrivance, invention.'
or paid,' conj. part. of <i>bajá</i>	
láná v. n.	
<i>bajá láyá</i> 'performed,' 3d	
sing. masc. past indef. of	
<i>bajá láná</i> v. n.	
<i>bakhshe</i> 'may give or grant,'	
3dsing.aor.of bakhsná v.n.	
<i>bakrí</i> s. f. 'a she-goat.'	
<i>bakrí ká bachchá</i> s.m. 'a kid.'	
<i>bakrí ko</i> 'the she-goat,' acc.	
sing. of <i>bakrí</i> .	

<i>bandish</i> bándhná v.a. 'to contrive, to invent, to make up' (as a story, &c.).	<i>bare bhá-i ne</i> 'by the elder brother,' agent sing.
<i>baniye</i> ká 'of a shopkeeper,' gen. sing. of <i>baniyán</i> s.m.; see r. 30.	<i>barhí</i> s. f. 'increase.'
<i>baní</i> 'has been made,' 3d sing. fem. past indef. of <i>banná</i> v. n.	<i>barí</i> 'large, great,' fem. of <i>bará</i> adj.
<i>bun parín</i> 'they succeeded,' 3d plur. fem. past indef. of <i>ban parná</i> v. n.	<i>barí fajr</i> 'very early.'
<i>bar</i> s. m. 'a fig-tree.'	<i>barkhilíf</i> adv. prep. 'contrary to, in opposition to' (governs gen. with <i>ke</i>).
<i>bar par</i> 'on the fig-tree,' loc. sing.	<i>barpá kare</i> 'might set on foot or cause,' 3d sing. pot. of <i>barpá karná</i> v. a.
<i>baras</i> s. m. 'a year.'	<i>bas</i> adj. 'enough.'
<i>baras ke</i> for <i>barson ke</i> 'of years,' gen. plur. of <i>baras</i> .	<i>bastí men</i> 'into a village,' loc. sing. of <i>bastí</i> s. f.
<i>baras se</i> for <i>barason</i> or <i>barson</i> 'se' from years,' abl. plur. of <i>baras</i> .	<i>bataur-i sábiq</i> 'according to the former manner.'
<i>bará</i> adj. 'great, mighty, senior, elder.'	<i>bayán</i> s. m. 'account, explanation.'
<i>bará betá</i> s.m. 'an elder son.'	<i>bayán karná</i> v. a. 'to relate, to give an account.'
<i>barábar</i> adv. 'equal, on a par'; see r. 175.	<i>ba'ze</i> adj. 'some, several.'
<i>barábar se</i> 'from over against,' abl. sing. of <i>barábar</i> adj.	<i>ba'ze waqt</i> for <i>ba'ze waqt men</i> 'at some times, sometimes.'
<i>bare</i> 'great,' inflected masc. of <i>bará</i> adj.	<i>bábá</i> s. m. 'a child, a father,' also 'Sir, my son,' a mode of address used by faqírs.
<i>bare bhá-i ke</i> 'of the elder brother,' gen. sing. of <i>bará bhá-i</i> .	<i>bábá ko</i> 'the father,' acc. sing. of <i>bábá</i> .
<i>bare bhá-i ko</i> 'the elder brother,' acc. sing.	<i>bábá log</i> s. m. 'children.'
	<i>bád</i> s. f. 'a wind.'
	<i>bád-i mukhálif</i> s. f. 'a contrary wind.'
	<i>bádsháh</i> s. m. 'a king, an emperor.'

bádsháh <i>ke</i> 'of the emperor,' gen. sing.	báp <i>ne</i> 'by the father,' agent sing.
bádsháh <i>ne</i> 'by the king,' agent sing.	báp <i>se</i> 'to the father,' abl. sing. (the abl. so translated after <i>kahná</i> v. a.).
bádsháhat s. f. 'sovereignty.'	báp-mú-e-bachche 'orphan children' (lit. 'father-dead-children').
bádsháhat <i>men</i> 'in royalty,' loc. sing.	bágí adj. 'remaining.'
bádsháhon 'kings,' oblique plur. of bádsháh s. m.	bágí rahná v. n. 'to remain, to be left.'
báham adv. 'together.'	bár s. f. 'time.'
báhar adv. 'out, outside, without' (governs gen. with <i>ke</i>).	báre adv. 'once, at length, at last.'
bá'is adv. prep. 'on account, by reason, through' (governs gen. with <i>ke</i>).	bári s. f. 'turn, time,' &c.
bála s. m. 'a child, a boy.'	bári bári 'each in turn.'
bálákháne par 'on a balcony' or 'the highest story,' loc. sing. of bálákhána s. m.	básan s. m. 'a water-pot or basin,' or simply 'a vessel.'
bálú s. f. 'sand.'	bát s. f. 'a word, a speech, a matter' (4th decl.).
bán an affix denoting 'possession.'	bát <i>ke</i> 'of a speech,' gen. sing.
bándh 'having fastened,' conj. part. of bándlíná v. a.	bát <i>ne</i> 'by a speech,' agent sing.
bándhí 'devised or settled,' fem. past indef. of bándlíná v. a.	bát par 'on a matter,' loc. sing.
bánt 'having divided,' conj. part. of bántná v. a.	báton se 'with words,' abl. plur.
bánt diyá 'divided,' past indef. of bánt dená v. a.	báwafú adj. 'faithful,' comp. of bá 'with' and wafú 'fidelity.'
báp <i>ke</i> 'of the father,' gen. sing.	báwarchí ne 'by the cook,' agent sing. of báwarchí s. m.
báp s. m. 'a father.'	báwarchí-kháne <i>men</i> 'into the kitchen,' loc. sing. of báwarchí-khána s. m.
báp <i>ko</i> 'to the father,' dat. sing.	

<i>báwasf</i> adv. ' notwithstanding' (governs gen. with <i>ke</i>). .	man, a man of respectability.'
<i>bázár</i> s. m. 'a market.'	<i>bhalá changá</i> adj. 'in health, well, safe and sound.'
<i>bázár ke</i> 'of the market,' gen. sing.	<i>bhale</i> 'good, excellent, respectable,' inflected masc. of <i>bhalá</i> adj.
<i>bázár ko</i> 'to the market,' dat. sing.	<i>bhalí</i> 'benevolent, kind,' fem. of <i>bhalá</i> adj.
<i>be</i> prefixed prep. 'without.'	<i>bhará hú-á thá</i> 'had been full,' 3d sing. masc. pluperf. of <i>bhará honá</i> v. n.
<i>bechára</i> adj. 'helpless, poor.'	<i>bhare</i> 'he might fill,' 3d sing. aor. of <i>bharná</i> v. a.
<i>bechnewálá</i> s. m. 'a seller' (noun of agency of <i>bechná</i> v. a.).	<i>bharnewálí</i> 'one who fills,' fem. of <i>bharnewálá</i> noun of agency of <i>bharná</i> v. a.
<i>bechnewálé ki</i> 'of the seller,' gen. sing.	<i>bhaṭakte</i> 'wandering, missing the right way,' masc. plur. of <i>bhaṭaktá</i> pres. part. of <i>bhaṭkná</i> v. n.
<i>be dalíl</i> 'without a proof.'	<i>bhág</i> 'to flee,' root of <i>bhágná</i> v. n.
<i>beg</i> s. m. a Mogul title corresponding to 'lord, master,' &c.	<i>bhág játe ho</i> 'are running away,' 2d plur. masc. pres. of <i>bhág jáná</i> v. n.
<i>be-mahall</i> adv. 'improperly, out of place,' comp. of <i>be</i> 'without' and <i>mahall</i> 'a place or time.'	<i>bhá-i</i> s. m. 'a brother.'
<i>betá</i> s. m. 'a son.'	<i>bhákha</i> s.f. 'language, dialect.'
<i>beṭe</i> 'sons,' nom. plur.	<i>bhá-o</i> s. m. 'price, rate.'
<i>beṭe ko</i> 'a son,' acc. sing.	<i>bhát</i> s.m. 'a minstrel, a bard, one of the tribe called <i>bháts</i> '
<i>beṭe ne</i> 'by a son,' agent sing.	<i>bhed</i> s. m. 'a secret.'
<i>beṭon khátiř for beṭon ki khátiř</i> 'for the sake of the sons.'	<i>bhejá</i> 'sent,' past indef. of <i>bhejná</i> v. a.
<i>bewafá</i> adj. 'faithless,' comp. of <i>be</i> 'without' and <i>wafá</i> 'fidelity.'	
<i>bewuqúf</i> adj. 'stupid, foolish.'	
<i>bhains</i> s. f. 'a female buffalo.'	
<i>bhalá</i> adj. 'well, healthy.'	
<i>bhalá ádmí</i> s. m. 'a gentle-	

<i>bhejen</i> 'let them send,' 3d plur. imper. of <i>bhejná</i> v. a.	<i>bithákár</i> 'having caused to sit down,' conj. part. of <i>bitháná</i> v. a.
<i>bher</i> s. f. 'a sheep.'	<i>bíbí</i> s. f. 'a lady.'
<i>bhí</i> conj. 'also, too, even, still.'	<i>bíbí ke tain</i> for <i>bíbí ko</i> 'to the lady,' dat. sing.
<i>bhit</i> s. f. 'a wall.'	<i>bích</i> adv. prep. 'in, into the middle,' &c. (governs gen. with <i>ke</i>); see r. 175.
<i>bholá</i> adj. 'simple, artless.'	<i>bích</i> for <i>bích men</i> 'in the middle or midst,' loc. sing. of <i>bích</i> s. m.
<i>bhonkáhá</i> s. m. 'a barker.'	<i>bímár</i> adj. 'ill, sick.'
<i>bhákh</i> s. f. 'hunger.'	<i>bímár honá</i> v. n. 'to become ill, to sicken.'
<i>bhákhá</i> adj. 'hungry.'	<i>bímári se</i> 'from sickness,' abl. sing. of <i>bímári</i> s. f.
<i>bhúkha</i> 'hungry,' masc. plur.	<i>Birbal ne</i> 'by Bírbal,' agent of <i>Birbal</i> n. prop.
<i>bhúkhon</i> oblique plur. of <i>bhúkh</i> s. f. 'hunger.'	<i>Birbal se</i> 'from Bírbal,' abl. of <i>Birbal</i> n. prop.
<i>bhúkhon</i> <i>martá hún</i> for <i>bhúkhon se martá hún</i> 'I am dying of hunger.'	<i>bítí hai</i> 'has happened or passed,' 3d sing. fem. pres. of <i>bítná</i> v. a.
<i>bhúltkar</i> 'having forgotten,' conj. part. of <i>bhúlná</i> v. a.	<i>bolá</i> 'he said,' 3d sing. masc. past indef. of <i>bolná</i> v. n.
<i>bichháyá</i> 'spread,' past indef. of <i>bichháná</i> v. a.	<i>bolí</i> s. f. 'dialect, language.'
<i>bíhtar</i> 'better,' comp. of <i>bíh</i> 'good.'	<i>bolná</i> v. n. 'to speak,' used as a masc. noun 'speaking.'
<i>bíhtar se bíhtar</i> 'the best' (lit. 'better than better'); see r. 53.	<i>bolá thá</i> 'was speaking,' 3d sing. masc. imperf. of <i>bolná</i> v. n.
<i>biktá hai</i> 'is selling,' 3d sing. masc. pres. of <i>bikná</i> v. n.	<i>bolte the</i> 'were speaking,' 3d plur. masc. imperf. of <i>bolná</i> v. n.
<i>bibulná</i> v. n. 'to complain,' used as a masc. noun 'lamenting, complaining.'	
<i>bi-l-aks</i> 'on the contrary,' an Arabic expression.	
<i>bi-l-kull</i> adv. 'wholly, entirely.'	
<i>biptá</i> s. f. 'misfortune.'	
<i>bistar</i> s. m. 'a couch, a bed.'	

<i>boyá</i> 'sowed or hast sown,'	continuing,' 3d sing. masc.
past indef. of <i>boná</i> v. a.	pres. of <i>chalá jáná</i> v. n.
<i>bulákár</i> 'having called,' conj.	<i>chalá játá thá</i> 'was going
part. of <i>buláná</i> v. a.	along,' 3d sing. masc. im-
<i>buláke</i> 'having called,' conj.	perf. of <i>chalá jáná</i> v. n.
part. of <i>buláná</i> v. a.	<i>chale</i> 'may move,' 3d sing.
<i>buláyá</i> 'called,' past indef. of	pot. of <i>chalná</i> v. n.
<i>buláná</i> v. a.	<i>chalen</i> 'let us go,' 1st plur.
<i>bulwáyá</i> 'called,' past indef.	imper. of <i>chalná</i> v. n.
of <i>bulwáná</i> v. a.	<i>chali</i> 'went,' 3d sing. past
<i>but</i> s. m. 'an idol, an image.'	indef. of <i>chalná</i> v. n.
<i>buzurgon ke</i> 'of great men	<i>chalí á-i</i> 'has come along,'
or elders,' gen. plur. of	3d sing. fem. past indef. of
<i>buzurg</i> s. m.	<i>chalá áná</i> v. n.
<i>bújho</i> 'comprehend,' 2d plur.	<i>chalo</i> 'go ye, come along,' 2d
imper. of <i>bújhná</i> v. a.	plur. imper. of <i>chalná</i> v. n.:
<i>chabáyá</i> 'chewed,' masc. past	<i>chalo</i> is used when you are
indef. of <i>chabáná</i> v. a.	going with the person; <i>já-o</i>
<i>chakkí</i> s. f. 'a handmill.'	when he is leaving you and
<i>chakkí ká pát</i> s. m. 'a mill-	going without you.
stone.'	<i>chaltá hún</i> 'I am going,' 1st
<i>chaklá</i> adj. 'wide, thick.'	sing. masc. pres. of <i>chalná</i>
<i>chaklá sá</i> adj. 'very wide or	v. n.
thick.'	<i>chalte hú-e</i> 'going along,' in-
<i>chal</i> 'go,' 2d sing. imper. of	flected form of <i>chaltá hú-á</i>
<i>chalná</i> v. n.	pres. part. (used adjectively)
<i>chalá</i> 'gone,' past part. of	of <i>chalná</i> v. n.
<i>chalná</i> v. n.	<i>chandar</i> s. m. 'the moon.'
<i>chalá áyá</i> 'came away,' 3d	<i>changá</i> adj. 'sound, cured.'
sing. masc. past indef. of	<i>char chugkar</i> 'having picked
<i>chalá áná</i> v. n.	and grazed,' conj. part. of
<i>chalá já</i> 'go away,' 2d sing.	<i>char chugná</i> v. n.
imper. of <i>chalá jáná</i> v. n.	<i>charhe</i> 'may or might climb,'
<i>chalá játá hai</i> 'is going on or	3d sing. pot. of <i>charhná</i> v. n.
	<i>charhe ho</i> 'have you mount-

ed ?' 2d plur. masc. perf. of <i>charhná</i> v. n.	<i>chákar</i> s. m. 'an attendant.'
<i>charhke</i> 'having climbed,' conj. part. of <i>charhná</i> v.n.	<i>chár</i> adj. 'four.'
<i>charhne</i> 'to climb,' inflected inf. of <i>charhná</i> v. n.	<i>cháron</i> oblique form of <i>chár</i> 'four.'
<i>charhne lagná</i> 'to begin to climb;' see p. 50.	<i>chhátí</i> s. f. 'the breast.'
<i>charwáhon ká</i> 'of the graziers or shepherds,' gen. plur. of <i>charwáhá</i> s. m.	<i>chhilkon se</i> 'with the husks,' abl. plur. of <i>chhilká</i> s. m.
<i>charjugí</i> adj. 'of the four ages or Hindú yugas,' trans- lated by Dr. Forbes 'of vast antiquity.'	<i>chhipáyá</i> 'hid,' past indef. of <i>chhipáná</i> v. a.
<i>chaunká</i> 'started up,' 3d sing. masc. past indef. of <i>chaunkná</i> v. n.	<i>chhipe hain</i> 'have hid,' 1st plur. masc. perf. of <i>chhipná</i> v. n.
<i>chá</i> s. f. 'tea.'	<i>chhipte the</i> 'had hidden,' 3d plur. masc. pluperf. of <i>chhipná</i> v. n.
<i>chábe</i> 'chewed,' past indef. of <i>chábná</i> v. a.	<i>chhipne ko</i> 'for hiding,' dat. of <i>chhipná</i> v. n. (used as a masc. noun).
<i>chádar</i> s. f. 'a sheet.'	<i>chhitráyá</i> 'hast strawed or strewn,' past indef. of <i>chhi- tráná</i> v. a.
<i>cháhá</i> 'wished, desired,' past indef. of <i>cháhná</i> , generally v. a., but also sometimes v. n.	<i>chhín</i> root of <i>chínná</i> v. a. 'to snatch.'
<i>cháhe</i> 'may wish,' 3d sing. aor. of <i>cháhná</i> v. a.	<i>chhín</i> 'having snatched,' conj. part. of <i>chínná</i> v. a.
<i>cháhiye</i> 'it is necessary,' re- spectful of <i>cháhná</i> v. a.	<i>chhinkar</i> 'having snatched or taken,' conj. part. of <i>chhinná</i> v. a.
<i>cháhtá hai</i> 'is wishing,' 3d sing. masc. pres. of <i>cháhná</i> v. a.	<i>chhín le</i> 'he should snatch away,' 3d sing. aor. of <i>chhín lená</i> v. a.
<i>cháhte ho</i> 'are wishing,' 2d plur. pres. of <i>cháhná</i> v. a.	<i>chhín len</i> 'they may snatch away,' 3d plur. aor. of <i>chhín lená</i> v. a.
	<i>chhín liyá</i> , fem. <i>chhín lí</i> ,

<i>def. of <i>chhin lená</i> v. a.</i>	<i>rob.’</i>
<i>chlínṭá ‘have scattered,’ past</i>	<i>choron ne ‘by thieves,’ agent</i>
<i>indef. of <i>chlínṭná</i> v. a.</i>	<i>plur. of <i>chor</i> s. m.</i>
<i>chhor ‘having left,’ conj. part.</i>	<i>chuká, fem. <i>chukí</i>, ‘completed,</i>
<i>of <i>chhorná</i> v. a.</i>	<i>finished,’ 3d sing. masc. past</i>
<i>chhorá ‘left,’ past indef. of</i>	<i>indef. of <i>chukná</i> v. n.</i>
<i><i>chhorná</i> v. a.</i>	<i>chukná v. n. ‘to be com-</i>
<i>chhorkar ‘having left,’ conj.</i>	<i>pleted.’</i>
<i>part. of <i>chhorná</i> v. a.</i>	<i>chunánchi adv. ‘so that.’</i>
<i>chhor ga-i ‘left behind,’ 3d</i>	<i>chup adj. ‘silent.’</i>
<i>sing. fem. past indef. of</i>	<i>churáne ‘to steal,’ inflect. in-</i>
<i><i>chhor jána</i> v. n.</i>	<i>fin. of <i>churáná</i> v. a.</i>
<i>chhoṭe inflected masc. of</i>	<i>churáne lagná v. n. ‘to begin</i>
<i><i>chhoṭá</i> adj. ‘younger.’</i>	<i>to steal;’ see r. 163.</i>
<i>chhoṭe ke ‘of the younger,’</i>	<i>chúmá ‘kissed,’ past indef. of</i>
<i>gen. sing.</i>	<i>chúmná v. a.</i>
<i>chhoṭe ne ‘by the younger,’</i>	<i>dahne for <i>dahne ko</i> ‘to the</i>
<i>agent sing. of <i>chhoṭá</i> adj.</i>	<i>right,’ from <i>dahná</i> adj.</i>
<i>chhoṭí fem. of <i>chhoṭá</i> adj.</i>	<i>dahshat se ‘from fear,’ abl.</i>
<i>‘small.’</i>	<i>sing. of <i>dahshat</i> s. f.</i>
<i>chhwri s. f. ‘a knife’ (3d decl.).</i>	<i>daláil ‘proofs, arguments,’</i>
<i>chihre ki ‘of the countenance</i>	<i>Arabic plur. of <i>dalil</i> s. f.</i>
<i>or face,’ gen. sing. of <i>chihra</i></i>	<i>dal bádal s. m. ‘a mass of</i>
<i>s. m.</i>	<i>clouds.’</i>
<i>chiriyá s. f. ‘a bird.’</i>	<i>dal bádal sá khaima s. m. ‘a</i>
<i>chíz s. f. ‘a thing’ (4th decl.).</i>	<i>royal pavilion.’</i>
<i>chízen ‘things,’ nom. plur. of</i>	<i>dalil s. f. ‘proof, argument.’</i>
<i>chíz.</i>	<i>dam s. m. ‘a moment.’</i>
<i>chízon par ‘on or over things,’</i>	<i>dam ba dam adv. ‘every mo-</i>
<i>loc. plur. of <i>chíz.</i></i>	<i>ment, constantly’ (lit. ‘mo-</i>
<i>chobon par ‘on poles,’ loc.</i>	<i>ment by moment’).</i>
<i>plur. of <i>chob</i> s. f.</i>	<i>darakht s. m. ‘a tree’ (1st</i>
<i>chor s. m. ‘a thief.’</i>	<i>decl.).</i>
<i>chorí s. f. ‘stealing, theft.’</i>	

<i>darakht par se</i> 'from off the tree,' see r. 284.	<i>da'wá par</i> 'on a claim,' loc. sing.
<i>darbári</i> s. m. 'a courtier.'	<i>dád</i> s. m. 'a complaint.'
<i>dargáh</i> s. f. 'threshold, door,' (4th decl.)	<i>dád bedád</i> s. f. 'crying out for justice.'
<i>darkar</i> 'having been afraid,' conj. part. of <i>darná</i> v. n.	<i>dád bedád kí</i> 'demanded justice,' fem. past indef. of <i>dád bedád karná</i> v. a.
<i>darkár</i> adj. 'necessary, needful.'	<i>dádkhváh</i> s. m. 'plaintiff, suitor, petitioner for justice.'
<i>darke</i> 'having feared,' conj. part. of <i>darná</i> v. n.	<i>dád ko</i> 'to a complaint,' dat. sing. of <i>dád</i> s. m.
<i>darmáhá</i> s. m. 'monthly wages, pay.'	<i>dákhil</i> 'entering,' &c.
<i>darwáza</i> s. m. 'a door.'	<i>dákhil hú-á</i> 'entered,' 3d sing. masc. past indef. of <i>dákhil honá</i> v. n.
<i>daryáft</i> s. f. 'finding out, comprehension.'	<i>dál</i> s. f. 'pulse' (a kind of grain).
<i>daryáft kiyá</i> 'perceived,' past indef. of <i>daryáft karná</i> v. a.	<i>dálá</i> s. m. 'a large branch.'
<i>das</i> adj. 'ten.'	<i>dálá</i> 'threw,' masc. past indef. of <i>dálna</i> v. a.
<i>dast</i> s. m. 'the hand.'	<i>dál do</i> 'cast ye,' 2d plur. imper. of <i>dál dená</i> v. a.
<i>dast-i</i> <i>mubárik</i> 'august hand.'	<i>dáli-on men</i> 'among the branches,' loc. plur. of <i>dáli</i> s. f.
<i>dastír</i> s. m. 'custom.'	<i>dál khushka</i> for <i>dál aur khushka</i> 'pulse and boiled rice.'
<i>darulat</i> s. f. 'fortune, happiness, prosperity.'	<i>dám</i> s. m. 'a net, a snare.'
<i>darulatmand</i> adj. 'wealthy, rich.'	<i>dám men</i> 'in a snare,' loc. sing.
<i>darulatmand se</i> 'from a wealthy (man),' abl. sing.	<i>dáma</i> s. m. 'food' (lit. 'seed, corn').
<i>daurke</i> 'having run,' conj. part. of <i>daurná</i> v. n.	<i>dánist</i> s. f. 'opinion.'
<i>dauro</i> s. f. 'medicine, a remedy.'	<i>dánt</i> s. m. 'a tooth.'
<i>da'wá</i> s. m. 'a claim or pre-tension.'	

<i>dánt pisná</i> s.m. 'gnashing or grinding of teeth.'	<i>3d plur. masc. past indef. of dekhne lagná</i> v. n.; see r. 163.
<i>dá-o men</i> 'in a stake or wager,' loc. sing. of <i>dá-o</i> s. m.	<i>dekhún</i> 'let me see,' 1st sing. imper. of <i>dekhná</i> v. a.
<i>dár-ul-'adálat</i> s.m. 'the court of justice.'	<i>des men</i> 'into a country,' loc. sing. of <i>des</i> s. m.
<i>dár-ul-khiláfat</i> s.m. 'a metropolis, a capital, a seat of government.'	<i>detá</i> 'thou shouldst give,' 2d sing. masc. pres. indef. of <i>dená</i> v. a.
<i>dátá ke</i> 'of the giver,' gen. sing. of <i>dátá</i> s. m.	<i>detá thá</i> 'was giving,' 3d sing. masc. imperf. of <i>dená</i> v. a.
<i>de</i> 'having given,' conj. part. of <i>dená</i> v. a.	<i>detí</i> fem. of <i>detá</i> 'does allow,' 3d sing. pres. indef. of <i>dená</i> v. a.
<i>de</i> 'he should give,' 3d sing. aor.	<i>dhamkáke</i> 'having threatened,' conj. part. of <i>dhamkáná</i> v. a.
<i>de</i> 'give,' 2d sing. imper.	<i>dhar diyá</i> 'put down,' masc. past indef. of <i>dhar dená</i> v. a.
<i>deg</i> s. f. 'a caldron.'	<i>dhar ko</i> 'the body,' acc. sing. of <i>dhar</i> s. m.
<i>deke</i> 'having given,' conj. part. of <i>dená</i> v. a.	<i>dhar ne</i> 'by the body,' agent sing. of <i>dhar</i> s. m.
<i>dekh</i> 'lo! behold!' 2d sing. imper. of <i>dekhná</i> v. a.	<i>dharul</i> s. f. 'a thump.'
<i>dekha</i> 'saw,' masc. past indef. of <i>dekhná</i> .	<i>dhaul márná</i> v. a. 'to thump.'
<i>dekhén</i> 'let us see,' 1st plur. imper.; 'we can see,' 1st plur. aor.; 'they saw,' 3d plur. aor. of <i>dekhná</i> v. a.	<i>dhúndhá</i> 'searched,' masc. past indef. of <i>dhúndhná</i> v. a.
<i>dekhke</i> } 'having seen,' conj. part. of <i>dekhná</i> v. a.	<i>dhúndhítá</i> 'art seeking,' 3d sing. masc. pres. indef. of <i>dhúndhná</i> v. a.
<i>dekhkar</i> } part. of <i>dekhná</i> v. a.	<i>dhúndhítá hai</i> 'art seeking,' 2d sing. masc. pres.
<i>dekhne</i> 'to look or see,' inflected inf. of <i>dekhná</i> v. a.	<i>dhúndhítá hai</i> 'is seeking,' 3d sing. masc. pres.
<i>dekhne lage</i> 'began to look,'	

<i>dhúndhítá thá</i> 'was seeking,'	<i>diyá karná</i> v.a. 'to give con-
3d sing. imperf.	stantly'; see r. 155 A.
<i>dhúndhite</i> 'seeking,' plur.	<i>diyánatdár</i> adj. 'honest,faith-
masc. of <i>dhúndhítá</i> pres.	ful.'
part. of <i>dhúndhná</i> v.a.	
<i>dikhá-ún</i> 'I can show,' 1st	<i>dí</i> 'gave,' fem. past indef. of
sing. pot. of <i>dikháná</i> v.a.	<i>dená</i> v.a.
<i>dikhlá-ún</i> 'I can show,' 1st	<i>díd</i> s.m. 'sight, seeing.'
sing. pot. of <i>dikháná</i> v.a.	<i>díd karná</i> v.a. 'to inspect,
<i>dikhláyá</i> 'exhibited,' masc.	to behold, to view.'
past indef. of <i>dikháná</i>	<i>díthbandí se</i> 'by enchanting
v.a.	the sight,' abl. sing. of
<i>dil</i> s.m. 'the heart, the mind.'	<i>díthbandí</i> s.f.
<i>dilávē</i> 'he should cause to	<i>dí thi</i> 'had given,' fem. plu-
give,' 3d sing. aor. of <i>diláná</i>	perf. of <i>dená</i> v.a.
v.a.	<i>do</i> adj. 'two.'
<i>diláyá</i> 'caused to give,' masc.	<i>do</i> 'give,' 2d plur. imper. of
past indef. of <i>diláná</i> v.a.	<i>dená</i> v.a.
<i>dil-jam'a-i</i> s.f. 'ease of mind.'	<i>donon</i> adj. 'both, two.'
<i>Dilká</i> n. prop. 'Delhi.'	<i>donon ke</i> 'of the two,' gen.
<i>dín</i> s.m. 'a day' (1st decl.).	<i>donon waqt</i> for <i>donon waqt</i>
<i>dinon ke</i> 'of days,' gen. plur.	<i>par</i> 'at both times, morn-
<i>din se</i> 'from the day,' abl.	ing and evening.'
sing.	<i>doshákha</i> s.m. 'a large bough,
<i>diqq</i> s.m. 'irritation.'	a forked branch.'
<i>diqq honá</i> v.n. for <i>diqq men</i>	<i>dost</i> for <i>ai dost</i> 'O friend,'
<i>honá</i> 'to be irritated.'	voc. sing. of <i>dost</i> s.m.
<i>diyá</i> s.m. 'a lamp.'	<i>dostí</i> s.f. 'friendship.'
<i>diyá</i> 'given,' past part. of	<i>doston ke</i> 'of friends,' gen.
<i>dená</i> v.a.	plur. of <i>dost</i> s.m.
<i>diyá</i> 'gave,' past indef. of	<i>dost se</i> 'to a friend,' abl. case
<i>dená</i> v.a.	of <i>dost</i> s.m. (abl. generally
<i>diyá já-egá</i> 'shall be given,'	so used with <i>kahná</i> v.a.).
3d sing. masc. fut. of <i>diyá</i>	<i>du'á</i> s.f. 'prayer' (4th decl.).
<i>jáná</i> v.n.; see r. 160.	<i>du'á-en</i> 'benedictions, pray-
	ers,' nom. plur.

<i>du'á-en de</i> 'having given be- nedictions,' conj. part. of	<i>ek ko</i> 'to one,' dat. of <i>ek</i> .
<i>du'á-en dená</i> v. a.	<i>ek ne</i> 'by one,' agent of <i>ek</i> .
<i>dukh</i> s. m. 'grief, affliction.'	<i>eksán</i> adj. 'alike' (that is to say, 'belonging to the same family').
<i>dunyá</i> s. f. 'the world.'	<i>ek to</i> 'on the one hand in- deed.'
<i>dunyá ká</i> 'of the world,' gen. sing.	<i>etá</i> adj. 'so much, this much.'
<i>dushman</i> s. m. 'an enemy.'	<i>ete men</i> 'in this much (time),' loc. sing.
<i>dushmaní</i> s. f. 'enmity, ha- tred.'	
<i>dúbte ko</i> 'to the drowning,' dat. sing. of <i>dúbtá</i> pres. part. of <i>dúbná</i> v. n.	<i>faisal</i> s. m. 'decision, deter- mination.'
<i>dúná</i> adj. 'twofold.'	<i>faisal honá</i> v. n. 'to be de- cided or settled.'
<i>dúngá</i> 'I shall give,' 1st sing. masc. fut. of <i>dená</i> v. a.	<i>faizzasáni</i> s. f. 'munificence, liberality.'
<i>dúr</i> s. f. 'distance.'	<i>fajr</i> s. f. 'morning, break of day.'
<i>dúr</i> adj. 'far remote, at a distance, a great way off, far off.'	<i>fálan</i> adj. 'such a one.'
<i>dúsra</i> adj. 'second, other.'	<i>faqír</i> s. m. 'a dervise.'
<i>dúsre ko</i> 'to another or a second,' dat. sing.	<i>faqíri</i> s. f. 'life of a dervise, poverty.'
<i>dúsre ne</i> 'by a second,' agent sing.	<i>faqír ne</i> 'by a faqír or der- vise,' agent sing. of <i>faqír</i> .
<i>e</i> particle connecting a noun with its following adjecti- ve, see r. 45.	<i>fareb par</i> 'on deceit,' loc. sing. of <i>fareb</i> s. m.
<i>ek</i> adj. 'one,' frequently used as the English indefinite article 'a' or 'an.'	<i>fareb se</i> 'from the deceit,' abl. sing. of <i>fareb</i> s. m.
<i>ek ek</i> 'each, one,' adj.; see r. 326.	<i>farmá-iye</i> 'you be pleased to command,' respectful of
<i>ek ek ne</i> 'by each one,' agent.	<i>farmána</i> v. a.
	<i>farmáyá</i> 'commanded, or- dered, or said' (this last meaning only occurs when

a great man speaks of himself, or is spoken of),	<i>ga-e</i> 'went,' 3d plur. masc. past indef. of <i>jáná</i> v. n.
masc. past indef. of <i>far-máná</i> v. a.	<i>gair</i> adj. 'foreign, other.' <i>gair mulk</i> 'another country, a foreign country.'
<i>farzand</i> s. m. 'a son.'	<i>ga-i</i> 'went,' 3d sing. fem. past indef. of <i>jáná</i> v. n.
<i>fasád</i> s. m. 'rebellion, mischief'	<i>ga-in</i> 'went,' 3d plur. fem. past indef. of <i>jáná</i> v. n.
<i>fasih</i> adj. 'eloquent, sweet-tongued.'	<i>gale</i> 'the neck,' oblique sing. of <i>galá</i> s. m.
<i>fasih o balig</i> 'eloquent and persuasive.'	<i>gale lagá liyá</i> for <i>gale ko lagá liyá</i> 'he embraced (him).'
<i>fath</i> s. f. 'victory.'	<i>gale men</i> 'on the neck,' loc. sing. of <i>galá</i> s. m.
<i>fanj ko</i> 'the army,' acc. sing. of <i>fanj</i> s. f.	<i>gam</i> s. m. 'grief, sorrow.'
<i>fawran</i> adv. 'instantly, directly.'	<i>gam karná</i> v. a. 'to mourn, to lament.'
<i>fá-iq</i> adj. 'superior.'	<i>garaz</i> s. f. 'object, purpose, business.'
<i>Fáreī</i> adj. 'Persian.'	<i>garaz</i> adv. 'in short, in a word, in fine.'
<i>fásid</i> adj. 'perverse, vicious.'	<i>gardan</i> s. f. 'the neck.'
<i>fikr</i> s. f. 'thought, care, solicitude.'	<i>gardan mári</i> 'beheaded,' fem. past indef. of <i>gardan márná</i> v. a. (governs gen. with <i>kí</i>).
<i>fikren</i> 'thoughts or reflections,' nom. plur.	<i>garhkar</i> 'having shaped,' conj. part. of <i>garhná</i> v. a.
<i>fikr karná</i> v. a. 'to consider, to think, to reflect.'	<i>garib</i> s. m. 'a poor person.'
<i>fikr men</i> 'in a thought,' loc. sing. of <i>fikr</i> s. f.	<i>garib o gurbá</i> 'the poor and needy.'
<i>fitna</i> s. m. 'sedition, strife.'	<i>gayá</i> 'is gone or went,' ^
<i>fitna o fasád</i> 'sedition and rebellion.'	
<i>fibén</i> s. m. 'an elephant-driver.'	
<i>fulána</i> adj. 'such a, a certain.'	
<i>fuláne</i> inflected form of <i>fu-lána</i> .	

sing. masc. past indef. of	<i>ghonslā</i> s. m. ‘a bird’s nest.’
<i>jánā</i> v. n.	<i>ghorá</i> s. m. ‘a horse.’
<i>gayá hai</i> ‘has been gone,’ 3d	<i>gir gir</i> ‘having fallen,’ conj.
sing. masc. perf. of <i>jánā</i>	part. of <i>girná</i> v. a.
v. n.	<i>giriftár</i> adj. ‘captive, pri-
<i>gayá thá</i> ‘had gone,’ 3d sing.	soner.’
masc. pluperf. of <i>jáná</i> v.n.	<i>giriftár karke</i> ‘having taken
<i>gáli</i> s. f. ‘abuse.’	captive,’ conj. part. of <i>gi-</i>
<i>gáli-án</i> ‘abuse,’ nom. plur.	<i>riftár karná</i> v. a.
<i>gáli</i> } dená v. a. ‘to give	<i>giroge</i> ‘you will fall,’ 2d plur.
<i>gáli-án</i> } abuse, to abuse.’	fut. of <i>girná</i> v. n.
<i>gáne</i> ‘singing,’ inflected infin.	<i>girtá</i> ‘falls,’ 3d sing. masc.
of <i>gáná</i> v. a.	pres. indef. of <i>girná</i> v. n.
<i>gár dí-e</i> ‘buried,’ masc. past	<i>gizá</i> s. f. ‘diet, food.’
indef. of <i>gár dená</i> v. a.	<i>gol</i> adj. ‘round.’
<i>gári</i> s. f. ‘a carriage, a cart.’	<i>gol gol sá</i> adj. ‘very round.’
<i>gárte hain</i> ‘they are burying,	<i>Gorí</i> n. prop.
3d plur. masc. pres. of <i>gár-</i>	<i>goshmálí</i> s. f. ‘chastisement’
ná	(lit. ‘pulling or pinching
v. a.	the ears’).
<i>ghar</i> s. m. ‘house, abode.’	<i>goshmálí dí</i> ‘gave chastise-
<i>ghar</i> for <i>ghar men</i> ‘in the	ment’ or ‘punished,’ fem.
house,’ loc. sing.	past indef. of <i>goshmálí</i>
<i>gharíne men</i> ‘in the family,’	dená v. a.
loc. sing. of <i>gharána</i> s. m.	<i>gosht</i> s. m. ‘meat.’
<i>ghar ki</i> ‘of a house,’ gen. sing.	<i>goyá-i</i> s. f. ‘speech, talk.’
<i>ghar ko</i> ‘in the house,’ acc.	<i>gulám</i> s. m. ‘a slave.’
sing.	<i>gum</i> adj. ‘lost, missing.’
<i>ghar lega-i</i> for <i>ghar ko lega-i</i>	<i>gumán</i> s. m. ‘notion, thought,
‘she took home.’	idea.’
<i>ghar men</i> ‘at home’ or ‘in	<i>gum honá</i> v. n. ‘to be lost or
the house,’ loc. sing.	missing.’
<i>gharon men</i> ‘in the houses,’	<i>gum hú-e</i> ‘missing,’ inflected
loc. plur. of <i>ghar</i> s. m.	masc. of <i>gum hú-á</i> past
<i>ghar se</i> ‘from the house,’ abl.	part. of <i>gum honá</i> v. n.
sing.	

<i>gun</i> s. m. 'a quality, an attribute.'	<i>hakim</i> s. m. 'a physician, a philosopher.'
<i>gunáh</i> s. m. 'a sin or crime.'	<i>halq men</i> 'in the throat or windpipe,' loc. sing. of <i>halq</i> s. m.
<i>gunáh kiyá hai</i> 'have sinned,' masc. past indef. of <i>gunáh</i>	
<i>karná</i> v. a.	
<i>gundaiyá</i> s. nom. plur. 'bul-lies.'	<i>ham</i> 'we,' nom. plur. of <i>main</i> 1st pers. pron.
<i>gurbá</i> Arabic plur. of <i>garib</i> s. m. 'the poor or needy.'	<i>hamará</i> 'our, of us,' gen. plur. masc. of <i>main</i> ; see p. 15.
<i>gusse men</i> 'in anger,' loc. sing. of <i>gussa</i> s. m.	<i>hamáre</i> 'our, of us,' inflected masc. of <i>hamará</i> .
<i>guzar</i> adj. 'passing.'	<i>hamáre tumháre</i> 'of us and of you.'
<i>guzar kiyá</i> 'passed,' past indef. of <i>guzar</i>	<i>hamári</i> 'our, of us,' fem. of <i>hamará</i> ; see p. 15.
<i>karná</i> v. a.	<i>hamen</i> 'for us,' dat. plur. of <i>main</i> 1st pers. pron.
<i>hai</i> 'art,' 2d sing. pres. auxiliary tense; see r. 65.	<i>hamen</i> 'us,' acc. plur. of <i>main</i> 1st pers. pron.
<i>hai</i> 'is,' 3d sing. pres. auxiliary tense; see r. 65.	<i>hamesha</i> adv. 'always.'
<i>haiñ</i> 'are,' 3d plur. pres. auxiliary tense; see r. 65.	<i>ham ko</i> 'us,' acc. plur. of <i>main</i> 1st pers. pron.
<i>hairán</i> adj. 'annoyed.'	<i>hamla</i> s. m. 'attack.'
<i>hairán hokar</i> 'having been annoyed,' conj. part. of <i>hairán honá</i> v. n.	<i>hamla karná</i> v. a. 'to make an attack, to assail.'
<i>haiwán</i> s. m. 'an animal.'	<i>ham ne</i> 'by us,' agent plur. of <i>main</i> 1st pers. pron.
<i>haiwánát</i> 'animals,' Arabic plur. of <i>haiwán</i> s. m.	<i>ham par</i> 'on us,' loc. plur. of <i>main</i> 1st pers. pron.
<i>haiwánát ko</i> 'the animals,' acc. of <i>haiwánát</i> .	<i>hamsáyon ke</i> 'of the neighbours,' gen. plur. of <i>ham-sáya</i> s. m.
<i>haiwánon ká</i> 'of the animals,' gen. plur. of <i>haiwán</i> s. m.	
<i>haiwánon ko</i> 'to the animals,' dat. plur. of <i>haiwán</i> s. m.	<i>hangáma</i> s. m. 'sedition, tumult.'

<i>hangáma macháná</i> v. a. 'to stir up or cause a tumult.'	<i>hawá kháná</i> v.a. 'to take the air,' lit. 'to eat the air.'
<i>hansá</i> 'laughed,' 3d sing. masc. past indef. of <i>hans-</i>	<i>hawá kháne</i> for <i>hawá kháne ko</i> 'to take the air.'
<i>ná</i> v. n.	<i>hazár</i> adj. 'thousand.'
<i>hansne</i> 'laughing,' oblique case of <i>hansná</i> v. n. 'to laugh,' used as a masc. noun.	<i>hazrat</i> s.m.f 'majesty, highness' (this word depends for its gender on the connection, though originally fem.).
<i>haqíyat</i> s. f. 'account, story, correct statement.'	<i>hazrat ne</i> 'by his majesty or his highness,' agent sing.
<i>haqq</i> s. m. 'the deity.'	<i>hazrat se</i> 'from his highness,' abl. sing.
<i>haqq ta'álá</i> 'God the Most High.'	<i>hádisón ko</i> 'incidents, misfortunes,' acc. plur. of <i>hádisa</i> s. m.
<i>haqq ta'álá ne</i> 'by the Almighty,' agent case.	<i>há-e há-e</i> interj. 'Alas! alas!'
<i>har</i> adj. 'every.'	<i>hákím</i> s. m. 'a governor, a ruler.'
<i>haran</i> s. m. 'a deer.'	<i>hákím ko</i> 'the ruler,' acc. sing. of <i>hákím</i> s. m.
<i>hará</i> adj. 'green.'	<i>hákimon</i> <i>ki</i> 'of the rulers,' gen. plur.
<i>hará hará</i> adj. 'very green.'	<i>hán</i> adv. 'yes.'
<i>harám</i> adj. 'forbidden.'	<i>Háris</i> n. prop.
<i>harámráda</i> s. m. 'a rascal.'	<i>Háris ne</i> 'by Háris,' agent.
<i>har ek</i> adj. 'each one, each.'	<i>Hárún Rásíd</i> n. prop., the name of a celebrated Caliph.
<i>har ek ki</i> 'of each one,' gen. of <i>har ek</i> .	<i>háth</i> s. m. 'the hand.'
<i>har ek ko</i> 'to each one,' dat. of <i>har ek</i> .	<i>háth ko</i> 'to the hand,' dat. sing.
<i>har ek se</i> 'from each one,' abl. of <i>har ek</i> .	<i>háth men</i> 'in or on (his) hand,' loc. sing.
<i>har taraf se</i> 'from every side.'	
<i>hathyár</i> s. m. f. 'arms, weapons.'	
<i>hawá</i> s. f. 'the air, the wind.'	
<i>hawá ko</i> 'the wind,' acc. sing.	

<i>háthon</i> 'hands,' oblique plur.	<i>hisáb lene</i> 'to take an account,
<i>háthon se</i> 'from the hands,'	to reckon,' inflected infin.
abl. plur.	of <i>hisáb lená</i> v. a.
<i>háth se</i> 'at the hands' for	<i>hisáb lene lagá</i> 'began to
<i>háthon se</i> abl. plur.	take an account (or) to
<i>háth uṣhákár</i> 'having relin-	reckon,' 3d masc. past
quished,' conj. part. of <i>háth</i>	indef. of <i>hisáb lene lagná</i>
<i>uṣháná</i> v. a. (governs abl.	v. n.; see r. 163.
of thing).	
<i>házir</i> adj. 'present.'	<i>hissa</i> s. m. 'portion, share.'
<i>házir hú-e hain</i> 'have become	<i>hi</i> emphatic adverb 'indeed.'
present,' 1st plur. masc.	<i>hile</i> 'stratagems, evasions,'
perf. of <i>házir honá</i> v. n.	nom. plur. of <i>hila</i> s. m.
<i>háziri</i> s. f. 'breakfast.'	<i>ho</i> 'to be,' root of <i>honá</i> v. n.
<i>házir karen</i> 'let them make	<i>ho</i> 'he be,' 3d sing. pot. of
present, produce,' 3d plur.	<i>honá</i> v. n.
imper. of <i>házir karná</i> .	<i>ho</i> 'be,' 2d sing. imper. of
<i>házir karná</i> v. a. 'to make	<i>honá</i> v. n.
present.'	<i>ho chukí</i> 'had already been,'
<i>hidáyat</i> s. f. 'guidance.'	3d sing. fem. past indef.
<i>hilte hain</i> 'are shaking,' 3d	of <i>ho chukná</i> v. n.; see
plur. masc. pres. of <i>hilná</i>	r. 150.
v. n.	
<i>Hindi</i> adj. 'Indian, relating	<i>hogá</i> 'shall be,' 3d sing. masc.
to India.'	fut. of <i>honá</i> v. n.
<i>Hindú</i> s. m. 'a Hindoo.'	<i>hogí</i> 'will be,' 3d sing. fem.
<i>Hindú-on ke</i> 'of the Hindús,'	fut. of <i>honá</i> v. n.
gen. plur.	<i>hojátá hai</i> 'is becoming,' 3d
<i>Hindústán ko</i> 'Hindústán,'	sing. masc. pres. of <i>hojáná</i>
acc. of <i>Hindústán</i> s. m.	v. n.
<i>hiqárat se</i> 'from scorn or	<i>hojáwe</i> 'should become,' 3d
disdain,' abl. sing. of <i>hi-</i>	sing. pot. of <i>hojáná</i> v. n.
<i>qárat</i> s. f.	<i>hokar</i> } 'having been or be-
<i>hisáb</i> s. m. 'reckoning, ac-	<i>hoke</i> } come,' conj. part. of
counts.'	<i>honá</i> v. n.
	<i>ho-le</i> 'let it be completed,' 3d
	sing. imper. of <i>ho-léná</i> v.n.

<i>ho-liyá</i> 3d sing. masc. past indef. of <i>ho-lená</i> v. n.; see <i>sáih ho-lená</i> .	<i>hujre men</i> 'in the closet,' loc. sing.
<i>hone</i> 'to be,' inflected infin. of <i>honá</i> v. n.	<i>hujre setí</i> 'out from the closet.'
<i>hone</i> 'to be' for <i>hone ko</i> , from <i>honá</i> v. n.	<i>hukm ke</i> 'of the order or commandment,' gen. sing. of <i>hukm</i> s. m.
<i>hone lagá</i> 'began to be,' 3d sing. masc. past indef. of <i>hone lagná</i> v. n.; see r. 163.	<i>Humáyún</i> n. prop., the name of an emperor of Hindú- stán.
<i>hone se</i> 'from being,' abl. of <i>honá</i> v. n., used as a masc. noun.	<i>hurmat se</i> 'with esteem or respect,' abl. sing. of <i>hur- mat</i> s. f.
<i>honerálá</i> s. m. 'one who is, a being,' noun of agency of <i>honá</i> v. n.	<i>huzúr men</i> 'into the pre- sence,' loc. sing. of <i>huzúr</i> s. m.
<i>ho rahá</i> 'continued to be or remained,' 3d sing. masc. past indef. of <i>ho rahná</i> v. n.	<i>hú-á</i> 'was, became, has been, has become,' 3d sing. masc. past indef. of <i>honá</i> v. n.
<i>hosh men</i> 'in his senses,' loc. sing. of <i>hosh</i> s. m.	<i>hú-e</i> 'were' or 'became,' 3d plur. masc. past indef. of <i>honá</i> v. n.
<i>hotá hai</i> 'is being' or 'is,' 3d sing. masc. pres. of <i>honá</i> v. n.	<i>hú-i</i> 'was' or 'became,' 3d sing. fem. past indef. of <i>honá</i> v. n.
<i>hote hain</i> 'are being' or 'are,' 3d plur. masc. pres. of <i>honá</i> v. n.	<i>hún</i> 'I am,' 1st sing. pres. auxiliary tense; see r. 65.
<i>hote hí</i> 'immediately on be- coming,' adverb. part. of <i>honá</i> v. n.	i the Persian <i>izáfat</i> , a parti- cle connecting a substan- tive with its following ad- jective; or else two sub- stantives and has then the meaning 'of'; see rr. 22, 45.
<i>hotí hai</i> 'is being' or 'is,' 3d sing. fem. pres. of <i>honá</i> v. n.	
<i>howen</i> 'may be,' 3d plur. aor. of <i>honá</i> v. n.	
<i>hujra</i> s. m. 'a closet, a room.'	

'ibádatgáh s.f. 'place of worship.'	in ke 'of these,' gen. plur. of yih pron.
ibn s. m. 'a son.'	insáf s. m. 'equity.'
Ibn-i Ziyád 'the son of Ziyád.'	insán s. m. 'a man, a human being.'
Ibráhím Adhám n. prop.	iráda s. m. 'desire, intention.'
idhar ko 'hither.'	is 'this,' oblique sing. of yih pron.
íslás s.m. 'poverty, indigence.'	íse 'this, this one or him,' acc. sing. of yih pron.
ikat <small>th</small> e inflected form of ikat-	ísi 'this very,' oblique sing. of yih pron.; see r. 171.
thá adj. 'collected together, assembled in one place.'	ísi waqt ior ísi waqt men 'at this very time.'
ikat <small>th</small> e hone se 'from being collected together,' abl. of ikat <small>th</small> á honá v.n., used as a masc. noun.	is ká } 'of this,' gen. sing. of iske } yih pron.
ikhtiyár s. m. 'authority, power, choice.'	is ko 'to him,' dat. sing. of yih pron.
ikhtiyár dúngá 'I shall give authority,' 1st sing. masc. fut. of ikhtiyár dená v. a.	is lá-iq for is ke lá-iq 'worthy of this.'
ikhtiyár karná v. a. 'to choose, to adopt.'	is liye for is ke liye 'for this reason.'
'ilm s. m. 'science, knowledge.'	is liye ki conj. 'because that.'
'ilm-i nujúm s.m. 'the science of the stars, astrology.'	is ne 'by this one,' agent sing. of yih pron.
'ilm ká } 'of a science,' gen. 'ilm ke } sing. of 'ilm s. m.	is qábil for is ke qábil 'worthy of this.'
'ilm men 'in the science,' loc. sing. of 'ilm s. m.	is se 'from this one,' abl. sing. of yih pron.
imtihán s. m. 'examination.'	is tarah for is tarah men 'in this manner.'
imtihán lená v. a. 'to examine, to test.'	istád kar 'having erected or set up,' conj. part. of istád karná v. a.
in 'these,' oblique plur. of yih pron.	

<i>is waqt</i> for <i>is waqt men</i> 'at this time.'	<i>jaise</i> oblique form of <i>jaisá</i> .
<i>is wáste</i> for <i>is ke wáste</i> 'for this reason.'	<i>jaisí</i> fem. of <i>jaisá</i> .
<i>itná</i> adj. 'this much, so much.'	<i>jaláke</i> 'having lighted,' conj. part of <i>jaláná</i> v. a.
<i>iine</i> 'these many,' inflected masc. of <i>itná</i> adj.	<i>jaláyá</i> 'inflamed,' masc. past indef. of <i>jaláná</i> v. a.
<i>ittifáqan</i> adv. 'by chance, accidentally.'	<i>jald</i> } adv. 'quickly.'
<i>'iyádat ko</i> 'visiting of the sick,' dat. sing. of <i>'iyádat</i> s. f.	<i>jaldí</i> } adv. 'quickly.'
<i>iztirábi</i> s. f. 'hurry, impatience.'	<i>jalkar</i> 'having been enraged,' conj. part. of <i>jalná</i> v. n.
<i>jab</i> adv. 'when, as soon as.'	<i>jaltá thá</i> 'was burning,' 3d sing. masc. imperf. of <i>jalná</i> v. n.
<i>jabrañ</i> adv. 'forcibly, by compulsion.'	<i>jam'a</i> s. f. 'collection, accumulation.'
<i>jab tak ki</i> 'until.'	<i>jam'a</i> adj. 'collected, assembled.'
<i>jagah</i> s. f. 'place, stead.'	<i>jam'a hú-i</i> for <i>jam'a hú-in</i> 'assembled,' 3d sing. fem. past indef. of <i>jam'a honá</i> v. n.
<i>jagá-o</i> 'awaken,' 2d plur. imper. of <i>jagáná</i> v. a.	<i>jam'a-i</i> s. f. 'collection.'
<i>jahán</i> adv. 'where.'	<i>jam'a karke</i> 'having assembled or gathered together,' conj. part. of <i>jam'a karná</i> v. a.
<i>jahán</i> s. m. 'the world.'	<i>jam'a kartá</i> 'I gather,' 1st sing. masc. pres. indef. of <i>jam'a karná</i> v. a.
<i>jahándida</i> adj. 'experienced, one who has seen the world.'	<i>jam'a kartá hai</i> 'art gathering,' 2d sing. masc. pres. of <i>jam'a karná</i> v. a.
<i>jahándida o fasih</i> 'experienced and eloquent.'	<i>janam</i> s. m. 'life, birth.'
<i>jahán panáh</i> 'Your majesty,' lit. 'refuge of the world.'	<i>janam páná</i> v. a. 'to receive life, to be born.'
<i>jaház</i> s. m. 'a ship.'	
<i>jaház men</i> 'in the ship,' loc. sing.	
<i>jaisá</i> adj. 'such as, as, like as,' see p. 52.	

<i>jarváyá</i> 'caused to be set,'	<i>jákar</i> 'having gone,' conj.
masc. past indef. of <i>jar-</i>	part. of <i>jáná</i> v. n.
<i>wáná</i> v. a.	
<i>jashn</i> s. m. 'a feast, a banquet.'	<i>jámi</i> 'masjid' s. m. 'a cathedral mosque.'
<i>jatá-e</i> 'made known,' masc.	<i>ján</i> s. f. 'life, self.'
plur. past indef. of <i>jatáná</i>	
v. a.	<i>jáná</i> 'knew, thought,' masc.
<i>javáb</i> s. m. 'an answer.'	past indef. of <i>jánná</i> v. n.
<i>javáb dená</i> v. a. 'to give an	<i>ján-bákshí</i> s.f. 'giving of life,
answer, to reply.'	pardon of a capital crime.'
<i>javáb diyá</i> 'answered,' masc.	<i>ján-bákshí ki</i> 'pardoned,'
past indef. of <i>javáb dená</i>	fem. past indef. of <i>ján-</i>
v. a.	<i>bákshí karná</i> v. a. (go-
<i>javáb men</i> 'in answer,' loc.	versus gen. with <i>ki</i>).
sing. of <i>javáb</i> s. m.	
<i>javádir</i> (plur. of <i>javhar</i>)	<i>jáne</i> 'to go,' inflected form
s. m. 'jewels, gems.'	of <i>jáná</i> v. n.
<i>javánmardí</i> s. f. 'manliness,	<i>jáne</i> oblique form of <i>jáná</i>
magnanimity.'	'to go,' used substantively
<i>jazíre ke</i> 'of an island,' gen.	'going.'
sing. of <i>jazíra</i> s. m.	
<i>jazíre men</i> 'in the island or	<i>jáne dí</i> 'allowed to go,' fem.
peninsula,' loc. sing. of <i>ja-</i>	past indef. of <i>jáne dená</i>
<i>zíra</i> s. m.	v. a.; see r. 164.
<i>já</i> 'having gone,' conj. part.	<i>ján-pahchánon</i> 'acquaint-
of <i>jáná</i> v. n.	ances,' oblique plur. of
<i>já</i> 'go thou,' 2d sing. imper.	<i>ján-pahchán</i> s. m.
of <i>jáná</i> v. n.	
<i>já báithá</i> 'went and sat.'	<i>jántá hún</i> 'am esteeming,'
<i>jádúgar</i> s. m. 'a conjurer, a	1st sing. masc. pres. of
magician.'	<i>jáná</i> v. a.
<i>já-e</i> 'should go,' 3d sing. pot.	<i>jántá thá</i> 'was knowing,'
of <i>jáná</i> v. n.	1st sing. masc. imperf. of
<i>já-egá</i> 'shall go,' 3d sing.	<i>jáná</i> v. a.
masc. fut. of <i>jáná</i> v. n.	

jánvar ká 'of an animal,'	jhúkhálá adj. 'snappish, peevish, morose.'
gen. sing. of jánvar s.m.	
já-o 'go ye,' 2d plur. imper.	jhúth s. m. 'a falsehood, a lie.'
of jáná v. n.	
já pahunche 'went and arrived.'	jhúth bolná v. n. 'to utter falsehoods, to lie.'
jári adj. 'flowing.'	
játá 'going,' masc. pres. part.	jin ke 'of whom, whose,' gen.
of jáná v. n.	plur. of jo relative pron.
játá hai 'art going,' 2d sing.	jin ko 'whom,' acc. plur. of
masc. pres. of jáná v. n.	jo relative pron.
játá hún 'I am going,' 1st sing.	jis 'which,' oblique sing. of
masc. pres. of jáná v. n.	jo relative pron.
játá thá 'was going,' 3d sing.	jise 'to whom,' dat. sing. of
masc. imperf. of játá v. n.	jo relative pron.
játe ho 'are going,' 2d plur.	jis ke } 'whose, of whom,'
masc. pres. of jáná v. n.	jis kí } gen. sing. of jo relative pron.
játi 'going,' fem. of játá.	
játi ralú 'was lost,' 3d sing.	jis ne 'by whom,' agent sing.
fem. past indef. of játá rahná v. n.	of jo relative pron.
játi thí 'was going,' 3d sing.	jis pás for jis ke pás 'to whom.'
fem. imperf. of jáná v. n.	jis waqt for jis waqt men 'in which time, when.'
já-úngá 'I shall go,' 1st sing.	jitne 'as many,' inflected
masc. fut. of jáná v. n.	masc. form of jitná adj.
jháro 'brush ye,' 2d plur.	jiyá hai 'is alive,' 3d sing.
imper. of jhárná v. a.	masc. perf. of jiná v. n.
jhukáke 'having bent down,'	jí men 'into the mind,' loc.
conj. part. of jhukáná v. a.	sing. of jí s. m.
jhukáte hain 'are bowing,'	jo relative pron. 'who, which, that, whatever.'
3d plur. masc. pres. of	jo adv. 'when.'
jhukáná v. a.	jo conj. 'if.'
	jo jo pron. 'whatever;' see r. 59.

<i>jo kahná hai</i> 'what you have to say.'	<i>kahlá-án</i> 'I should be called,' 1st sing. aor. of <i>kahlána</i>
<i>jo kuchh</i> pron. 'whatever.'	<i>v. a.</i>
<i>johis</i> adv. 'immediately, as soon as.'	<i>kahláyá</i> 'was called,' masc. past indef. of <i>kahlána</i> v. a.
<i>jude</i> 'separate, apart, distinct,' inflected masc. of <i>judá</i> adj.	<i>kahná</i> v. a. 'to tell, to say, to state.'
<i>jude jude</i> 'separate, one by one.'	<i>kahne</i> 'to say,' inflected inf. of <i>kahná</i> v. a.
<i>judí</i> 'separate, distinct, dif- ferent,' fem. of <i>judá</i> adj.	<i>kahne lagá</i> 'began to say,' 3d sing. masc. past indef. of <i>kahne lagná</i> v. n.; see r. 163.
<i>judí judí</i> 'distinct.'	<i>kahne lage</i> 'began to say,' 3d plur. masc. past indef. of <i>kahne lagná</i> v. n.
<i>jú-á</i> s. m. 'gaming, dice.'	<i>kahne lagi</i> 'began to say,' fem. of <i>kahne lagá</i> .
<i>jú-á khelná</i> v. a. 'to gamble.'	<i>kahne lagná</i> v. n. 'to begin to say'; see r. 163.
<i>jú-ári</i> s. m. 'a gambler.'	<i>kaho</i> 'say, tell,' 2d plur. im- per. of <i>kahná</i> v. a.
<i>jútí</i> s. f. 'a shoe.'	<i>kahlá</i> 'dost thou say?' 2d sing. masc. pres. indef. of <i>kahná</i> v. a.
<i>kahí</i> } adv. 'ever.'	<i>kahlá thá</i> 'was saying,' 3d sing. masc. imperf. of <i>kahná</i> v. a.
<i>kahí</i> } adv. 'from where?'	<i>kahte hain</i> 'they are saying,' 3d plur. masc. pres. of <i>kahná</i> v. a.
<i>kahegá</i> 'will say,' 3d sing. masc. fut. of <i>kahná</i> v. a.	<i>kahte ho</i> 'you are saying,' 2d plur. masc. pres. of <i>kahná</i> v. a.
<i>kahí</i> 'told,' fem. sing. past indef. of <i>kahná</i> v. a.	<i>kahungá</i> 'I shall say,' 1st
<i>kahín ko</i> 'somewhere, to some place.'	
<i>kahláta hai</i> 'is called,' 3d sing. masc. pres. of <i>kah- láná</i> v. a.	

sing. masc. fut. of <i>kahná</i> v. a.	<i>karam kar</i> 'show kindness,' 2d sing. imper. of <i>karam</i> <i>karná</i> v. a.
<i>kaisá</i> adj. 'what-like? what sort of? how?'	<i>kare</i> 'may make, give, do, &c.; should perform or make;' 3d sing. aor. or pot. of <i>karná</i> v. a.
<i>kaisí</i> fem. of <i>kaisá</i> adj.	<i>karen</i> 'let them make,' 3d plur. imper. of <i>karná</i> v. a.
<i>ka-i</i> adj. 'some, several.'	<i>karke</i> 'having made,' conj. part. of <i>karná</i> v. a.
<i>kal</i> s. m. 'yesterday.'	<i>karo</i> 'make ye,' 2d plur. im- per. of <i>karná</i> v. a.
<i>kalapte</i> 'grieving,' inflected pres. part. of <i>kalapná</i> v. n.	<i>kar rahe hai</i> 'are continu- ing to make,' 3d plur. masc. pres. of <i>kar rahná</i> v. a.
<i>kalolen</i> 'gambols,' nom. plur. of <i>kalol</i> s. f.	<i>kar saktá</i> 'could do,' 3d sing. masc. pres. indef. of <i>kar</i> <i>sakná</i> v. n.; see r. 148.
<i>kalolen karná</i> v. a. 'to gam- bol, to frisk about.'	<i>kartá</i> 'would make or do,' 3d sing. masc. pres. indef. of <i>karná</i> v. a.
<i>kal se</i> 'from yesterday,' abl. of <i>kal</i> .	<i>kartá hai</i> 'art making,' 2d sing. masc. pres. of <i>karná</i> v. a.
<i>kamá-e</i> 'earned, gained or have gained,' masc. plur. past indef. of <i>kamáná</i> v. a.	<i>kartá hai</i> 'is making,' 3d sing. masc. pres. of <i>karná</i> v. a.
<i>kamánewálá</i> 'husband' (lit. 'earner'), noun of agency of <i>kamáná</i> v. a.	<i>kartá hún</i> 'I am doing or performing,' 1st sing. masc. pres. of <i>karná</i> v. a.
<i>kamína</i> adj. 'mean, base, of low condition.'	<i>kartá thá</i> 'was making,' 3d sing. masc. imperf. of <i>kar-</i> <i>ná</i> v. a.
<i>kamíne</i> inflected form of <i>ka-</i> <i>mína</i> adj.	
<i>kamíne kí</i> 'of a mean (man),' gen. sing. of <i>kamína</i> adj.	
<i>kane</i> adverbial prep. 'near to, to' (governs gen. with <i>ke</i>).	
<i>kapron ko</i> 'clothes,' acc. plur. of <i>kaprá</i> s. m.	
<i>kar</i> 'having made,' conj. part. of <i>karná</i> v. a.	
<i>karam</i> s. m. 'kindness.'	

<i>karte</i> 'making,' inflected form of <i>kartá</i> pres. part. of <i>karná</i> v. a.	<i>kát</i> 'having cut off,' conj. part. of <i>kátná</i> v. a.
<i>karte ho</i> 'are you following,' 2d plur. masc. pres. of <i>karná</i> v. a.	<i>kát dálá</i> 'cut off,' masc. past indef. of <i>kát dálná</i> v. a.; see r. 147.
<i>karún</i> 'can I do,' 1st sing. aor. of <i>karná</i> v. a.	<i>kátegá</i> 'will cut off,' 3d sing. masc. fut. of <i>kátná</i> v. a.
<i>karúngá</i> 'I will make or shall put,' 1st sing. masc. fut. of <i>karná</i> v. a.	<i>káten</i> 'let us spend' (lit. 'let us cut'), 1st plur. imper. of <i>kátná</i> v. a.
<i>karwáyá</i> 'caused to be done,' 3d sing. masc. past indef. of <i>karwoáná</i> v. a.	<i>káttá</i> 'reapest,' 2d sing. masc. pres. indef. of <i>kátná</i> v. a.
<i>karwi</i> fem. of <i>karwá</i> adj. 'bitter.'	<i>káttá hún</i> 'I am reaping,' 1st sing. masc. pres. of <i>kátná</i> v. a.
<i>kasbion men</i> 'among harlots,' loc. plur. of <i>kasbí</i> s. f.	<i>ke</i> 'of,' sign of gen. case; see r. 21.
<i>kaun</i> interrog. pron. 'who?'	<i>ketí</i> fem. of <i>ketá</i> adj. 'how much?'
<i>ká</i> 'of,' sign of gen. case; see rr. 18, 21.	<i>ketí dúr</i> for <i>ketí dúr par</i> 'at how much distance, how far.'
<i>kál</i> s. m. 'famine, dearth.'	<i>khabar</i> s. f. 'information, news, an account.'
<i>kálá</i> adj. 'black, dark.'	<i>khabardár</i> adj. 'careful.'
<i>kám</i> s. m. 'use, service, work, occupation, employment, business.'	<i>khabar dená</i> v. a. 'to inform, to acquaint.'
<i>kám ána</i> v. n. for <i>kám men</i> ána 'to come into use, to be of service.'	<i>khafagi se</i> 'with anger,' abl. sing. of <i>khafagi</i> s. f.
<i>kámil</i> adj. 'complete, perfect.'	<i>khafá</i> adj. 'angry.'
<i>kám karná</i> v. a. 'to follow an occupation.'	<i>khafá honá</i> v. n. 'to be angry'; see r. 168.
<i>kántá</i> s. m. 'a fork' (2d decl.).	<i>khaima</i> s. m. 'a tent, a pavilion.'
<i>károbár</i> s. m. 'business, concern.'	<i>khará</i> adj. 'standing.'

<i>kharábī</i> s. f. 'evil, mischief, ruin.'	<i>khándán-i lásáni</i> 'an unequalled family.'
<i>kharáb-khasta</i> adj. 'worn out, wretched, miserable.'	<i>kháne</i> inflected form of <i>kháná</i> v.a. 'to eat,' used as a masc.
<i>khará thá</i> 'was standing.'	noun 'eating.'
<i>kharch</i> s. m. 'expenditure, spending.'	<i>kháne ko</i> 'food,' acc. sing. of <i>kháná</i> s. m.
<i>kharch kar</i> 'to spend,' root of <i>kharch karná</i> v. a.	<i>khá-oge</i> 'will you eat?' 2d plur. masc. fut. of <i>kháná</i> v.a.
<i>kharch kar chuká</i> 'he had finished spending,' 3d sing. masc. past indef. of <i>kharch kar chukná</i> v. n.; see r. 150.	<i>khá sakná</i> 'I shall be able to eat,' 1st sing. masc. fut. of <i>khá sakná</i> v. n.; see r. 148.
<i>khare hú-e</i> 'stood,' 3d plur. masc. past indef. of <i>khará honá</i> v. n.	<i>khátá</i> 'eats,' 3d sing. masc. pres. indef. of <i>kháná</i> v. a.
<i>khasta</i> adj. 'disturbed.'	<i>kháte</i> 'eating,' inflected masc. of <i>khátá</i> pres. part. of <i>khá-ná</i> v. a.
<i>khátá</i> s. f. 'a fault, an error.'	<i>kháte hain</i> 'are eating,' 3d plur. masc. pres. of <i>kháná</i> v. a.
<i>khátá hojáná</i> v.n. 'to become a fault, to err, to fail.'	<i>kháte ho</i> 'are you eating?' 2d plur. masc. pres. of <i>kháná</i> v. a.
<i>khatt o kitábat</i> s. m. 'correspondence.'	<i>khátir</i> adverb. prep. 'for the sake of, for' (governs gen. with <i>kí</i>).
<i>khá</i> 'to eat,' root of <i>kháná</i> v. a.	<i>khátir</i> s. f. 'inclination, soul, mind, &c.'
<i>khá</i> 'eat,' 2d sing. imper. of <i>kháná</i> v. a.	<i>khátir-khwáh</i> adj., used adverbially, 'agreeably to one's wishes,satisfactorily.'
<i>khá-en</i> 'we may eat,' 1st plur. aor. of <i>kháná</i> v. a.	<i>khátir-khwáh jatáná</i> v.a. 'to make known satisfactorily.'
<i>khák</i> s. f. 'dust, earth.'	
<i>kháke</i> 'having eaten,' conj. part. of <i>kháná</i> v. a.	
<i>kháná</i> s. m. 'a place, a house.'	
<i>kháná</i> s. m. 'food.'	
<i>khándán</i> s. m. 'family, race.'	

<i>khá-úñ</i> 'shall I eat? I may eat,' 1st sing. pot. or aor. of <i>kháná</i> v. a.	stantly make to eat; see r. 155.
<i>kháwind</i> s. m. 'lord, master.'	<i>khiláyá kartá</i> 'would constantly make to eat,' 3d sing. masc. pres. indef. of <i>khiláyá karná</i> v. a.
<i>kháwind</i> <i>kí</i> 'of the lord,' gen. sing.	<i>khilqat</i> s. f. 'creation.'
<i>kháwind</i> <i>ne</i> 'by the lord,' agent sing.	<i>khinchwáyá</i> 'caused to be drawn,' masc. past indef. of <i>khinchwáná</i> v. a.
<i>kháyá</i> 'eaten,' past part. of <i>kháná</i> v. a.	<i>khitáb</i> s. m. 'a title.'
<i>kháyá</i> 'ate,' masc. past indef. of <i>kháná</i> v. a.	<i>khitáb</i> <i>diyá</i> 'gave a title, called,' masc. past indef. of <i>khitáb dená</i> v. a.
<i>kháyá cháhná</i> v. a. 'to wish to eat;' see r. 157.	<i>khiyál</i> s. m. 'thought, idea.'
<i>kháyá thá</i> 'had eaten,' masc. pluperf. of <i>kháná</i> v. a.	<i>khinch</i> 'having drawn,' conj. part. of <i>khinchná</i> v. a.
<i>kheltá hún</i> 'am playing,' 1st sing. masc. pres. of <i>khelná</i> v. a.	<i>khír</i> s. f. 'rice-milk.'
<i>khet men</i> 'in the field,' loc. sing. of <i>khet</i> s. m.	<i>khodkar</i> 'having dug,' conj. part. of <i>khodná</i> v. a.
<i>kheton men</i> 'into the fields,' loc. plur. of <i>khet</i> s. m.	<i>khogayá thá</i> 'was lost,' 3d sing. masc. pluperf. of <i>khojáná</i> v. n.
<i>khidnat</i> s. f. 'service, presence.'	<i>khoyá</i> 'lost,' past part. masc. of <i>khoná</i> v. a.
<i>khidmat karná</i> v. a. 'to serve.'	<i>khoyá gayá hai</i> 'has been lost,' 3d sing. masc. perf. of <i>khoyá jáná</i> v. n.; see r. 160.
<i>khidnat men</i> 'into the service or presence,' loc. sing. of <i>khidmat</i> s. f.	<i>Khudá</i> s. m. 'God.'
<i>khilákar</i> 'having given to eat,' conj. part. of <i>khiláná</i> v. a.	<i>Khudá aisá kare</i> 'may God do so.'
<i>khiláyá</i> 'caused to eat,' past part. of <i>khiláná</i> v. a.	<i>Khudá ke</i> 'of God,' gen. sing.
<i>khiláyá karná</i> v. a. 'to con-	<i>Khudá ko</i> 'to God,' acc. sing.

<i>Khudáwand</i> s. m. 'lord, master.'	<i>khábí</i> s. f. 'pleasantness, well-being.'
<i>Khudáwand</i> for <i>ai Khudáwand</i> 'My lord!' voc. sing.	<i>khábí se</i> 'with excellence' or 'excellently,' abl. sing. of <i>khábí</i> s. f.
<i>ai Khudáwand</i> 'O lord!'	<i>kháb sá</i> adj. 'very well'
voc. sing.	<i>khúní</i> s. m. 'a murderer.'
<i>khule</i> 'uncovered,' inflected masc. of <i>khulá</i> past part. of <i>khulná</i> v. n.	<i>khúní-on ne</i> 'by the murderers,' agent plur. of <i>khúní</i> s. m.
<i>khush</i> adj. 'glad, pleased, delighted.'	<i>khwáb</i> s. m. 'a dream.'
<i>khush honá</i> v. n. 'to be glad, to be pleased.'	<i>khwáb dekhná</i> for <i>khwáb men dekhná</i> v. a. 'to see in a dream.'
<i>khushí</i> s. f. 'gladness, mirth.'	<i>khwáb</i> 'wishing, desiring' (used in compounds).
<i>khushí karná</i> v. a. 'to be merry.'	<i>ki</i> conj. 'so that, when, that, or, saying.'
<i>khushí karne lage</i> 'began to be merry,' 3d plur. masc. past indef. of <i>khushí karne lagná</i> v. n.; see r. 163.	<i>ki</i> pron. 'who, that.'
<i>khushí maná-en</i> 'we may be merry,' 1st plur. aor. of <i>khushí manáná</i> v. a.	<i>kináre</i> for <i>kináre par</i> 'on the bank or coast,' loc. sing. of <i>kinára</i> s. m.
<i>khushí manáná</i> v. a. 'to make merry.'	<i>kis</i> 'who? what?' oblique sing. of <i>kaun</i> interrog. pron.
<i>khushí maná-ún</i> 'I might make merry,' 1st sing. pot. of <i>khushí manáná</i> v. a.	<i>kis bhá-o</i> for <i>kis bhá-o par</i> 'at what price or rate.'
<i>khushí men</i> 'into the joy,' loc. sing. of <i>khushí</i> s. f.	<i>kisi</i> 'some, any, a certain,' oblique sing. of <i>koí</i> pron.
<i>khushka</i> s. m. 'boiled rice.'	<i>kisi ká</i> 'of some one, of any one,' gen. sing. of <i>koí</i> pron.
<i>khushnádi</i> s. f. 'pleasure.'	<i>kisi ne</i> 'by some one,' agent sing. of <i>koí</i> pron.
<i>kháb</i> adj. 'well, good, excellent, pleasant.'	<i>kis ká</i> 'of whom? whose?'
<i>kháb</i> , used adverbially, 'very.'	

gen. sing. of <i>kaun</i> interrog. pron.	<i>kije</i> 'be pleased to make,' respectful of <i>karná</i> v. a.
<i>kis kám áwe</i> for <i>kis kám men áwe</i> 'into what service or use would it come?'	<i>kíjiye</i> 'be pleased to practise,' respectful of <i>karná</i> v. a.
<i>kis kis</i> 'what, what?' oblique sing. of <i>kaun</i> pron.	<i>kíjiyo</i> 'be pleased to make,' respectful of <i>karná</i> v. a.
<i>kis ki</i> 'whose? of whom?' gen. sing. of <i>kaun</i> interrog. pron.	<i>kín</i> 'had,' fem. plur. of <i>kiyá</i> past indef. of <i>karná</i> v. a.
<i>kis ne</i> 'by whom?' agent sing. of <i>kaun</i> .	<i>ko</i> sign of dat. and acc. cases, see r. 18; has meanings 'to, for,' when used for dat. case.
<i>kisú</i> 'any,' oblique sing. of <i>kuchh</i> pron.	<i>ko-i</i> pron. 'any one, any, a certain, some, some one.' When there are several <i>ko-i</i> s, translate the first by 'one,' and the others by 'another.'
<i>kis wáste</i> for <i>kis ke wáste</i> 'for what? why?'	<i>kornish</i> s. f. 'salutations.'
<i>kitáb</i> s.f. 'a book' (4th decl.).	<i>kos</i> s.m. a land measure varying in different parts of India from one to two miles.
<i>kitne</i> 'how many?' inflected masc. of <i>kitná</i> adj.	<i>koson úpar</i> for <i>koson ke úpar</i> 'many miles off.'
<i>kitte ko</i> 'for how much?' dat. sing. of <i>kittá</i> adj.	<i>kotáhí</i> s. f. 'littleness, deficiency.'
<i>kiyá</i> 'done,' past part. of <i>karná</i> v. a.	<i>kothe par</i> 'on the house-top,' loc. sing. of <i>kothá</i> s. m.
<i>kiyá</i> 'did, gave, made,' masc. past indef. of <i>karná</i> v. a.	<i>kotwál ke</i> 'of the kotwál,' gen. sing. of <i>kotwál</i> s. m. 'the head of the police in a city.'
<i>kiyá hai</i> 'have committed,' masc. perf. of <i>karná</i> v. a.	<i>kotwál ne</i> 'by the kotwál,' agent sing. of <i>kotwál</i> s. m.
<i>kiyá karná</i> v. a. 'to do frequently or constantly;' see r. 155.	
<i>ki</i> 'of,' sign of gen. case; see r. 21.	
<i>ki</i> 'made' or 'gave,' fem. of <i>kiyá</i> past indef. of <i>karná</i> v. a.	

<i>kuchh</i> pron. 'any thing, any, some, something.'	sing. aor. of <i>lagá dená</i> v. a.
<i>kurtí</i> s. f. 'a coat.'	<i>lagá púchhne</i> 'he began to ask,' 3d sing. masc. past indef. of <i>púchhne lagná</i> v. n.; see r. 163.
<i>kusháda</i> adj. 'open, extended.'	<i>lagá liyá</i> 'embraced or applied,' masc. past indef. of <i>lagá lená</i> v. a.
<i>kusháda karná</i> v. a. 'to open, to expand.'	<i>lagátá hán</i> 'I am planting,' 1st sing. masc. pres. of <i>lagáná</i> v. a.
<i>kuttá</i> s. m. 'a dog.'	<i>lug chale the</i> 'having joined, they had come along,' 3d plur. pluperf. of <i>lag chalná</i> v. n.
<i>kutte ko</i> 'a dog,' acc. sing. of <i>kuttá</i> s. m.	<i>lage</i> 'began, are attached or belong,' 3d plur. masc. past indef. of <i>lagáná</i> v. n.
<i>kú-e</i> 'a well,' oblique sing. of <i>kú-á</i> s. m.	<i>lagtí hai</i> 'is seeming,' 3d sing. fem. pres. of <i>lagáná</i> v. n.
<i>kú-e men</i> 'in the well,' loc. sing. of <i>kú-án</i> or <i>kú-á</i> s.m.	<i>lahú luháná</i> adj. 'covered with blood, gory.'
<i>Kúfe men</i> 'in Kúfa,' loc. of <i>Kúfa</i> s. m.	<i>la'in</i> adj. 'accursed, detested.'
<i>Kúfi-on ne</i> 'by the Kúfans,' agent plur. of <i>Kúfi</i> s. m.	<i>langar</i> s. m. 'an anchor' (1st decl.).
<i>kyá</i> interrog. pron. 'what?'	<i>langar utháná</i> v. a. 'to weigh anchor.'
<i>kyún</i> interrog. adv. 'why?'	<i>lará-i</i> s. f. 'war, battle, fighting.'
<i>kyúñkar</i> adv. 'how?'	<i>larká</i> s. m. 'a boy, a child.'
<i>kyúñki</i> conj. 'for, because.'	<i>larke</i> 'boy,' oblique sing. of <i>larká</i> s. m.
<i>lagá</i> 'began; touched, reached; joined himself,' 3d sing. masc. past indef. of <i>lagáná</i> v. n.	<i>larke ko</i> 'to the boy,' dat. sing. of <i>larká</i> s. m.
<i>lagá churáne</i> 'began to steal,' 3d sing. masc. past indef. of <i>lagáná</i> v.n.; see r. 163.	
<i>lagá dún</i> 'I can put,' 1st	

<i>lärke ne</i> 'by the boy,' agent sing. of <i>lärká</i> s. m.	or equal, unequalled, incomparable.'
<i>lärke se</i> 'from the boy,' abl. sing. of <i>lärká</i> s. m.	<i>lásání honá</i> v. n. 'to be unequalled.'
<i>lärko</i> 'O children,' voc. plur. of <i>lärká</i> s. m.	<i>láthí</i> s. f. 'a club or stick.'
<i>lashkar</i> s. m. 'an army.'	<i>lá-ún</i> 'I can bring,' 1st sing. pot. of <i>láná</i> v. n.
<i>lashkar ká</i> 'of the army,' gen. sing. of <i>lashkar</i> .	<i>láyá</i> 'hast brought,' 2d sing. masc. past indef. of <i>láná</i> v. n.
<i>laundi ke tain</i> for <i>laundi ko</i> 'to the slave-girl,' dat. sing. of <i>laundi</i> s. f.	<i>láxim</i> adj. 'meet, proper.'
<i>lauť</i> 'to return,' root of <i>lauť-ná</i> v. n.	<i>le</i> 'having taken,' conj. part. of <i>lená</i> v. a.
<i>lauť ána</i> v. n. 'to come back.'	<i>le</i> 'he should take,' 3d sing. aor. of <i>lená</i> v. a.
<i>lá</i> 'bring,' 2d sing. imper. of <i>láná</i> v. n.	<i>lechalá</i> 'carried,' masc. past indef. of <i>lechalná</i> v. a.
<i>lágá</i> another form of <i>lagá</i> , q. v.	<i>lega-e</i> 'took away,' 3d plur. masc. past indef. of <i>lejáná</i> v. n.
<i>láge</i> poetic form of <i>lage</i> .	<i>lega-i</i> 'took,' 3d sing. fem. past indef. of <i>lejáná</i> v. n.
<i>láiq</i> adj. 'qualified.'	<i>legayá thá</i> 'had taken away,' 3d sing. masc. pluperf. of <i>lejáná</i> v. n.
<i>lá-iq</i> adverb. prep. 'worthy' (governs gen. with <i>ke</i>).	<i>lejákar</i> 'having taken,' conj. part. of <i>lejáná</i> v. n.
<i>lá-iq o fú-iq</i> 'qualified and superior.'	<i>lejánewálí</i> 'the taker,' fem. of <i>lejánewálá</i> noun of agency of <i>lejáná</i> v. n.
<i>lá-ín</i> 'brought,' 3d plur. fem. past indef. of <i>láná</i> v. n.	<i>lejátá hai</i> 'art thou taking away?' 2d sing. masc. pres. of <i>lejáná</i> v. n.
<i>lálach</i> s. m. 'longing, covetousness.'	<i>lejátá hai</i> 'is taking away,' 3d sing. masc. pres. of <i>lejáná</i> v. n.
<i>lálach kiyá</i> 'coveted,' masc. past indef. of <i>lálach karná</i> v. a.	
<i>lá-o</i> 'bring ye,' 2d plur. imper. of <i>láná</i> v. n.	
<i>lásání</i> adj. 'without a second	

lejátá thá 'was taking along,'
3d sing. masc. imperf. of
lejáná v. n.

lejáyá 'carried,' regular past
part. of *lejáná* v. n. (used
only in compounds).

lejáyá karná v. a. 'to take
away frequently;' see r.
155.

lekar } 'having taken,' conj.
leke } part. of *lená* v. a.

lekin conj. 'but, yet.'

le-liyá 'taken away,' past
part. of *le-lená* v. a.

le liyá já-egá 'shall be taken
away,' 3d sing. masc. fut.
of *le liyá já-ná* v. n.; see
r. 160.

len 'they may take,' 3d plur.
aor. of *lená* v. a.

len den s. m. 'trade, traffic,
buying and selling.'

len den karke 'having traded,'
conj. part. of *len den karná*
v. a.

lene ke 'of taking,' gen. of
lená v. a., used as a masc.
noun.

letá hai 'is taking,' 3d sing.
masc. pres. of *lená* v. a.

li-l-káli 'by God or to God,'
an Arabic expression.

liyá 'took, conquered,' masc.
past indef. of *lená* v. a.

liyá hai 'hast purchased' (lit.

'hast taken'), masc. perf.
of *lená* v. a.

liyáqat s. f. 'fitness, capabi-
lity, ability.'

liye adverb. prep. 'for, on
account of' (governs gen.
with *ke*).

lí 'took,' fem. of *liyá* past
indef. of *lená* v. a.

lí-e 'having taken' or simply
'having,' conj. part. of *lená*
v. a.

lí-e hú-e 'taking,' past part.
of *lená*, used adjectively;
see p. 41.

lí-e já-tá hai 'art taking
along,' 2d sing. masc. pres.
of *li-e já-ná* v. n.

lijije 'be pleased to take,'
respectful of *lená* v. a.

Lodí n. prop.

log s. m. 'people.'

logon oblique plur. of *log*
s. m. 'people.'

logon ne 'by the people,' agent
plur. of *log*.

lohár ko 'to a blacksmith,'
dat. sing. of *lohár* s. m.

machákár 'having excited
or caused,' conj. part. of
macháná v. a.

machchharon ne 'by the
mosquitoes,' agent plur.
of *machchhar* s. m.

<i>machhlí</i> s. f. 'a fish.'	<i>ma'lúm honá</i> v. n. 'to become known.'
<i>madd</i> s. f. 'extension.'	<i>maná-en</i> 'we may make,' 1st plur. aor. of <i>mandána</i> v.a.
<i>madd-i nazar</i> s. f. 'extension of sight.'	<i>maná-ún</i> 'I might make,' 1st sing. pot. of <i>mandána</i> v.a.
<i>maghrúr</i> adj. 'proud, fastidious.'	<i>mandáyá</i> 'entreated,' masc. past indef. of <i>manána</i> v. a.
<i>mahájan</i> s. m. 'a banker.'	<i>mangá-o</i> 'send for,' 2d plur. imper. of <i>mangáná</i> v. a.
<i>mahájan ne</i> 'by the banker,' agent sing.	<i>manjí</i> 'was or became polished,' 3d sing. fem. past indef. of <i>manjná</i> v. n.
<i>mahárat</i> s. f. 'proficiency.'	<i>manjte</i> 'becoming polished,' inflected masc. of <i>manjtá</i> pres. part. of <i>manjná</i> v.n.
<i>mahfúz</i> adj. 'secure, preserved.'	<i>manjte manjie</i> 'by continually being polished.'
<i>Mahmúd</i> n. prop. 'Mahmúd.'	<i>mansúba</i> s. m. 'scheme, project.'
<i>Mahmúd-i Gaznáí</i> n. prop.	<i>marátib</i> Arabic plur. of <i>martaba</i> s. m. 'affairs, matters.'
<i>mahrúm</i> adj. 'excluded.'	<i>maríz</i> ne 'by the sick (man),' agent sing. of <i>maríz</i> adj.
<i>maidán men</i> 'in the plain,' loc. sing. of <i>maidán</i> s. m.	<i>mar-já-oge</i> 'you will die,' 2d plur. masc. fut. of <i>marjáná</i> v. n.
<i>main</i> 1st pers. pron. 'I.'	<i>mar-já-úngrá</i> 'I shall die,' 1st sing. masc. fut. of <i>marjáná</i> v. n.
<i>main ne</i> 'by me,' agent sing.	<i>martá hún</i> 'I am dying,' 1st sing. masc. pres. of <i>marná</i> v. n.
<i>makán</i> s. m. 'a place.'	
<i>makánat</i> 'abodes' or 'houses,' Arabic plur. of <i>makán</i> s.m.	
<i>makánon men</i> 'in places,' loc. plur. of <i>makán</i> .	
<i>makkhí</i> s. f. 'a fly.'	
<i>makkhí kí</i> 'of a fly,' gen. sing.	
<i>makr</i> s. m. 'guile, fraud.'	
<i>malak-ul-maut</i> s. m. 'the angel of death.'	
<i>malhúz</i> adj. 'contemplated, considered.'	
<i>malhúz-i kháfir</i> 'contemplated in mind.'	
<i>ma'lúm</i> adj. 'known, apparent, evident.'	

<i>marzí</i> s. f. 'pleasure.'	<i>mál</i> s. m. 'wealth, property, goods, substance.'
<i>marzí-i mubárik men</i> 'into the august pleasure.'	<i>málik ne</i> 'by the lord,' agent sing. of <i>málik</i> s. m.
<i>masal</i> s. f. 'a proverb.'	<i>mál ká</i> 'of goods,' gen. sing. of <i>mál</i> s. m.
<i>mashgúl</i> adj. 'engaged, employed.'	<i>máná</i> 'minded,' masc. past indef. of <i>mánná</i> v. a.
<i>mashgúl honá</i> v. n. 'to be employed.'	<i>mánd</i> s. f. 'the den of a wild animal.'
<i>mashhúr</i> adj. 'well known, celebrated.'	<i>mándagí</i> s. f. 'fatigue.'
<i>masjid</i> s. m. 'a mosque.'	<i>má ne</i> 'by the mother,' agent sing. of <i>má</i> s. f.
<i>masnád</i> s. f. 'a large cushion, a seat.'	<i>mánind</i> adv. prep. 'like' (go verns gen. with <i>kí</i> , also <i>ke</i>).
<i>masnú</i> adj. 'formed, created.'	<i>mánuś</i> s. m. 'a man, an individual.'
<i>ma'súm</i> adj. 'innocent.'	<i>már</i> 'having struck' or 'having conquered,' conj. part. of <i>márná</i> v. a.
<i>mat</i> 'do not,' negative particle, used with imperative and respectful; see r. 174 note.	<i>már</i> 'strike thou,' 2d sing. imper. of <i>márná</i> v. a.
<i>mat mórá</i> 'do not strike.'	<i>márá</i> 'struck' or 'beat,' masc. past indef. of <i>márná</i> v. a.
<i>maujúd</i> adj. 'at hand, present.'	<i>márá gayá hai</i> 'has been killed,' 3d sing. masc. perf. of <i>márá járná</i> v. n., passive of <i>márná</i> v. a.; see r. 102.
<i>mazdúron</i> oblique plur. of <i>mazdúr</i> s. m. 'a labourer, a hired servant.'	<i>márá hai</i> 'has beaten,' masc. perf. of <i>márná</i> v. a.
<i>mazdúron ko</i> 'to the labourers or hired servants,' dat. plur. of <i>mazdúr</i> s. m.	<i>már-dálá</i> 'killed,' masc. past indef. of <i>már-dálñá</i> v. a.
<i>má</i> s. f. 'a mother.'	<i>máre</i> adv. prep. 'by reason, on account' (governed gen. with <i>ke</i>).
<i>má báp</i> s. m. 'parents.'	
<i>máh</i> s. m. 'a month.'	
<i>máh ba máh</i> adv. 'monthly' (lit. 'month by month').	
<i>májará</i> s. m. 'a circumstance, an incident.'	

<i>máre</i> 'has struck,' 3d sing. aor. of <i>márná</i> v. a.; see r. 414.	masc. past indef. of <i>milná</i> v. n.
<i>mári</i> 'struck,' fem. past indef. of <i>márná</i> v. a.	<i>mile the</i> 'had attained,' 3d plur. masc. pluperf. of <i>milná</i> v. n.
<i>mári ga-i</i> 'has been cut off,' 3d sing. fem. past indef. of <i>márá jáná</i> v. n.; see r. 102.	<i>milkiyat</i> s. f. 'possession, property.'
<i>már lí</i> 'overcame,' sing. fem. past indef. of <i>már-léná</i> v. a.	<i>millí hai</i> 'is to be got,' 3d sing. fem. pres. of <i>milná</i> v. n.
<i>máti men</i> 'on the earth,' loc. sing. of <i>máti</i> s. f.	<i>Mirzá fulán Beg</i> 'Mirzá such a one Beg,' corresponding to our 'Mr. so and so.'
<i>máyús</i> adj. 'hopeless, desperate.'	<i>misl</i> s. f. 'example, likeness.'
<i>mekh</i> s. f. 'a tent-pin.'	<i>misl-i</i> s. f. 'like to.'
<i>mekh gárná</i> v. a. 'to drive a tent-pin fast into the ground.'	<i>miṭṭí</i> s. f. 'earth.'
<i>men</i> 'in, into,' sign of loc. case.	<i>mizáj</i> s. m. 'temperament, habit of body.'
<i>men se</i> 'from among.'	<i>mizáj kaisá hai</i> 'how are you?' lit. 'how is your temperament?'
<i>merá</i> 'of me, my,' gen. sing. of <i>maiñ</i> 1st pers. pron.	<i>mol</i> s. m. 'purchase, price.'
<i>mere</i> 'of me, my,' inflected masc. of <i>merá</i> .	<i>mol ho le</i> 'let the purchase be completed.'
<i>mere ghar hai</i> for <i>mere ghar men hai</i> 'is in my house.'	<i>mollekár</i> 'having purchased,' conj. part. of <i>mol lená</i> v. a.
<i>merí</i> 'my, of me,' fem. of <i>merá</i> .	<i>mol thahráná</i> v. a. 'to fix a price, to determine the price.'
<i>mihnat</i> s. f. 'labour.'	<i>moṭá</i> adj. 'fat, fatted.'
<i>mihrbán</i> s. m. 'a friend.'	<i>moṭe</i> 'fat,' inflected masc. of <i>moṭá</i> .
<i>milá hai</i> 'is found,' 3d sing. masc. perf. of <i>milná</i> v. n.	<i>moṭí</i> 'fat, plump,' fem. of <i>moṭá</i> .
<i>mile</i> 'were got,' 3d plur.	<i>mu'allim ke</i> 'of the teacher,' gen. sing. of <i>mu'allim</i> s. m.

<i>mu'allim ko</i> 'to a teacher,' dat. sing. of <i>mu'allim</i> s. m.	<i>mujh par</i> 'on me,' loc. sing. of <i>main</i> .
<i>mu'af</i> adj. 'excused, absolved, forgiven.'	<i>mujh úpar</i> for <i>mere úpar</i> 'on me.'
<i>mu'alíj</i> s. m. 'a physician.'	<i>mu'khálif</i> adj. 'adverse, con- trary.'
<i>mubárok</i> adj. 'well, auspi- cious, august.'	<i>mu'khtár</i> adj. 'invested with power and authority, ab- solute.'
<i>muddat</i> s. f. 'a long time.'	<i>mu'khtár karúngá</i> 'I will make a ruler, I will ap- point with full powers.'
<i>muddat ba'd</i> 'after a long time' for <i>muddat ke ba'd</i> .	<i>mulk</i> s. m. 'a country.'
<i>mu'fassal</i> adv. 'distinct, full, specific, in detail.'	<i>mulk kí</i> 'of a country,' gen. sing.
<i>mu'síd</i> s. m. 'a seditious per- son, a rebel.'	<i>mulk ko</i> 'to a country,' dat. sing.
<i>mu'st</i> adv. 'for nothing, gra- tuitously.'	<i>mulk men</i> 'in or into a coun- try,' loc. sing.
<i>mu'st lená</i> v. a. 'to take gra- tuitously, to take that which one has not toiled for.'	<i>mulkon se</i> 'from countries,' abl. plur.
<i>muhabbat</i> s. f. 'affection, love.'	<i>munásib</i> adj. 'proper, expe- dient.'
<i>muhabbaton se</i> 'with affec- tions,' abl. plur. of <i>muhab- bat</i> s. f.	<i>mundáná</i> v. a. 'to shave.'
<i>Muhammad Sháh</i> n. prop.	<i>munh</i> s. m. 'mouth, face.'
<i>muháwara</i> s. m. 'current speech, idiom.'	<i>munh par</i> 'on the face,' loc. sing.
<i>muhibb</i> s. m. 'a friend.'	<i>munh se</i> 'from the mouth,' abl. sing.
<i>muhtáj</i> adj. 'indigent, in want.'	<i>munkir</i> adj. 'denying.'
<i>mujhe</i> 'to me,' dat. sing. of <i>main</i> .	<i>munsi'f</i> adj. 'equitable.'
<i>mujhe</i> 'me,' acc. sing. of <i>main</i> .	<i>muqarrar</i> adj. 'fixed, settled, established.'
<i>mujh ko</i> 'to me,' dat. sing. of <i>main</i> .	<i>muqarrar</i> adv. 'certainly, as- suredly.'
	<i>muqarrar hú-i</i> 'became fixed'

or settled,' 3d sing. fem. past indef. of <i>mugarrar</i>	<i>mutanaffir</i> adj. 'detesting, disgusted.'
<i>honá</i> v. n.	<i>muttafiq</i> adj. 'agreeing, united.'
<i>muqábale</i> 'confronting' for <i>muqábale ke</i> gen. sing. of <i>muqábala</i> s. m.	<i>muṭṭhí men</i> 'in the fist,' loc. sing. of <i>muṭṭhí</i> s. f.
<i>muríd</i> s. m. 'a disciple, a follower.'	<i>muwáfiq</i> adverb. prep. 'con- formable, according to' (governs gen. with <i>ke</i>).
<i>murshíd</i> s. m. 'a spiritual guide, an instructor.'	<i>mú-á thá</i> 'was dead,' 3d sing. masc. pluperf. of <i>marná</i> v.n.
<i>Musalmán ki</i> 'of a Muham- madan,' gen. sing. of <i>Mu- salmán</i> s. m.	<i>na</i> adv. 'not.'
<i>Musalmánon ká</i> 'of Muham- madans,' gen. plur. of <i>Mu- salmán</i> s. m.	<i>na</i> , with respectful tense, 'do not.'
<i>musáfir</i> s. m. 'a traveller.'	<i>nahín</i> adv. 'not.'
<i>musáfir ke</i> 'of a traveller,' gen. sing.	<i>nahren</i> 'streams,' nom. plur. of <i>nahr</i> s. f.
<i>musáhib se</i> 'from a com- panion,' abl. sing. of <i>mu- sáhib</i> s. m.	<i>nahr ko</i> 'the stream or canal,' acc. sing. of <i>nahr</i> s. f.
<i>mushkil</i> s. f. 'difficulty' (4th decl.).	<i>najíb</i> adj. 'excellent, noble.'
<i>mushkil</i> adj. 'difficult, hard, intricate.'	<i>najíb-záde se</i> 'from the noble or well-born,' abl. sing. of <i>najíb-záda</i> adj.
<i>Muslim</i> n. prop.	<i>nakkhás</i> s. m. 'a market for cattle.'
<i>musta'idd</i> adj. 'prepared, ready.'	<i>nakhwat ke</i> 'of the pride or haughtiness,' gen. sing. of <i>nakhwat</i> s. f.
<i>musta'idd hokar</i> 'having be- come prepared,' conj. part. of <i>musta'idd honá</i> v. n.	<i>na na</i> 'neither-nor.'
<i>mustakabbiron</i> <i>ki</i> 'of the proud,' gen. plur. of <i>mu- takabbir</i> adj.	<i>naql</i> s. f. 'story.'
	<i>naqlí</i> adj. 'fictitious.'
	<i>naqṣ</i> s. m. 'defect.'
	<i>naśhat</i> s. f. 'advice, admoni- tion.'

<i>nasihat ki</i> ‘advised, admonished,’ fem. past indef. of	<i>nágahání</i> adj. ‘sudden, unlooked for.’
<i>nasihat karná</i> v. a.	<i>nálá</i> s. m. ‘a rivulet, a brook.’
<i>naukar</i> s. m. ‘a servant.’	<i>nále ká</i> ‘of the brook,’ gen. sing. of <i>nálá</i> s. m.
<i>naukar-chákaron ne</i> ‘by servants,’ agent plur. of <i>naukar-chákár</i> s. m.	<i>nálísh</i> s. f. ‘a complaint.’
<i>naukar ko</i> ‘a servant,’ acc. sing. of <i>naukar</i> .	<i>nálíshí</i> s. m. ‘a complainant, a plaintiff.’
<i>naukaron ká</i> ‘of servants,’ gen. plur. of <i>naukar</i> .	<i>nálísh ki</i> ‘made a complaint,’ fem. past indef. of <i>nálísh karná</i> v. a.
<i>naukaron ko</i> ‘to servants,’ dat. plur. of <i>naukar</i> .	<i>nám</i> s. m. ‘a name.’
<i>naukaron ko</i> ‘servants,’ acc. plur. of <i>naukar</i> .	<i>námon men</i> ‘in names or nouns,’ loc. plur. of <i>nám</i> s. m.
<i>nauváb</i> s. m. ‘king’s lieutenant, deputy.’	<i>nám nihád</i> for <i>nám aur ni-hád</i> ‘name and race.’
<i>nayá</i> adj. ‘new.’	<i>nápák</i> adj. ‘impure, polluted.’
<i>nazar</i> s.f. ‘sight, view, glance.’	<i>nápák karná</i> v. a. ‘to pollute, to defile.’
<i>nazar ána</i> for <i>nazar men ána</i> v. n. ‘to come into sight, to appear.’	<i>nás</i> s.m. ‘death, annihilation.’
<i>nazar átú hai</i> for <i>nazar men átú hai</i> ‘appears,’ 3d sing. masc. pres. of <i>nazar ána</i> v. n.	<i>nás lená</i> v. a. ‘to take annihilation, to die.’
<i>nazar ucháná</i> v.a. ‘to look up.’	<i>nátawání</i> s. f. ‘weakness, want of strength.’
<i>nazdík</i> adverb. prep. ‘nigh, near,’ also ‘in the opinion’ (governs gen. with <i>ke</i>).	<i>náw</i> s. f. ‘a boat’ (4th decl.).
<i>nábíná ne</i> ‘by a blind (man),’ agent sing. of <i>nábíná</i> adj.	<i>ne</i> ‘by,’ sign of agent case.
<i>náchne ki</i> ‘of dancing,’ gen. of <i>náchná</i> v. n., used as a masc. noun.	<i>níamat</i> s. f. ‘a good thing, a delicacy.’
	<i>nídán</i> adv. ‘at length, at last.’
	<i>nihád</i> s. m. ‘race, family.’
	<i>niháyat</i> adj. ‘extreme, very much.’

<i>niháyat</i> adv. 'extremely, very.'	<i>nújúm</i> 'stars,' plur. of <i>najm</i>
<i>nikal ga-e the</i> 'had gone' out,'	s. m.
3d plur. masc. pluperf. of	<i>nújúm men</i> 'in astrology' for
<i>nikal jáná</i> v. n.	'ilm-i <i>nújúm men</i> , q. v.
<i>nikamme</i> 'unprofitable, use-	<i>numá-í</i> , used only in com-
less,' inflected form of <i>ni-</i>	position, 'showing.'
<i>kammá</i> adj.	
<i>nikálá</i> 'took out or turned	<i>o</i> conj. 'and.'
out,' masc. past indef. of	
<i>nikálná</i> v. a.	<i>pa</i> postpos. 'on.'
<i>nikálá diyá</i> for <i>nikál diyá</i>	<i>pahar</i> s.m. a watch or a space
'turned out,' masc. past	of time amounting to three
indef. of <i>nikál dená</i> v. a.	hours.
<i>nikálá hai</i> 'has turned out,'	<i>pahár</i> s.m. 'a mountain' (1st
masc. perf. of <i>nikálná</i> v. a.	decl.).
<i>niklá</i> 'hast turned out or	<i>pahi-ná-o</i> 'cause to put on,'
proved,' 2d sing. masc.	2d plur. imper. of <i>pahi-</i>
past indef. of <i>nikálná</i> v. n.	<i>náná</i> v. a.
<i>niklá</i> 'issued or appeared,	<i>pahle</i> adv. 'in the first place,
went out,' 3d sing. masc.	at first, first.'
past indef. of <i>nikálná</i> v. n.	<i>pahunchá</i> 'arrived,' 3d sing.
<i>nikle</i> 'departed,' 3d plur.	masc. past indef. of <i>pa-</i>
masc. past indef. of <i>ni-</i>	<i>hunchná</i> v. n.
<i>kalná</i> v. n.	<i>pahunche</i> 'may reach or ar-
<i>nipat</i> adv. 'very, exceedingly.'	rive at,' 3d sing. pot. of
<i>níche</i> adv. 'down, below.'	<i>pahunchná</i> v. n.
<i>noch</i> 'having clawed,' conj.	<i>pahunche</i> 'arrived,' 2d plur.
part. of <i>nochná</i> v. a.	masc. past indef. of <i>pa-</i>
<i>noch nochke</i> 'having plucked	<i>hunchná</i> v. n.
off bit by bit the flesh.'	<i>pahunchkar</i> 'having arrived,'
<i>nosh-i ján</i> 'eat away,' a Per-	conj. part. of <i>pahunchná</i>
sian phrase.	v. n.
<i>nosh ján bád</i> 'let there be	<i>pahunchtá</i> 'reaches,' 3d sing.
the eating,' a Persian ex-	masc. pres. indef. of <i>pa-</i>
pression.	<i>hunchná</i> v. n.

<i>pahunchtá hai</i> 'falleth' or 'is reaching,' 3d sing. masc. pres. of <i>pahunchná</i> v. n.	<i>pará hai</i> 'has fallen' or 'has entered,' 3d sing. masc. perf. of <i>parná</i> v. n.
<i>paidá</i> adj. 'produced.'	<i>parhezgáron</i> 'the temperate,' oblique plur. of <i>parhezgár</i> s. m.
<i>paidá ki-e</i> 'gained,' masc. past indef. of <i>paidá karná</i> v. a.	<i>parí-án</i> 'fairies,' nom. plur. of <i>parí</i> s. f.
<i>paigambar ne</i> 'by the prophet,' agent sing. of <i>paigambar</i> s. m.	<i>parvarish</i> s. f. 'support, sustenance, maintenance.'
<i>paise</i> 'copper coins,' nom. plur. of <i>paisá</i> s. m. 'a copper coin corresponding nearly to one half-penny; money, cash.'	<i>parwarish kare</i> 'may nourish,' 3d sing. aor. of <i>parwarish karná</i> v. a.
<i>pakarkar</i> 'having caught,' conj. part. of <i>pakarná</i> v. a.	<i>parvarish páná</i> v. a. 'to receive maintenance or support.'
<i>paká</i> 'having cooked,' conj. part. of <i>pakáná</i> v. a.	<i>pas</i> adv. 'therefore.'
<i>pakrá</i> 'caught,' masc. past indef. of <i>pakarná</i> v. a.	<i>pasmándoñ ko</i> 'the remaining (persons),' acc. plur. of <i>pasmánda</i> adj. 'those staying behind.'
<i>palá</i> 'fatted,' past part. of <i>palná</i> v. n.	<i>Pathánon ke</i> 'of the Patháns,' gen. plur. of <i>Pathán</i> n. prop.
<i>pale hú-e</i> 'fatted,' inflected masc. of past part. (used adjectively) of <i>palná</i> v. n. 'to be fattened.'	<i>pathar</i> s. m. 'a stone.'
<i>panál</i> s. f. 'asylum, refuge, protection.'	<i>pádsháh</i> s. m. 'a king, an emperor.'
<i>par</i> conj. 'but, yet,' &c.	<i>pádsháh ki</i> 'of a king,' gen. sing.
<i>par</i> 'upon, on,' sign of loc. case.	<i>pádsháh ko</i> 'the king,' acc. sing.
<i>pará</i> 'fell, happened,' 3d sing. masc. past indef. of <i>parná</i> v. n.	<i>pádsháh ne</i> 'by the king,' agent sing.
	<i>pá-e the</i> 'had received,' masc. past indef. of <i>páná</i> v. a.

<i>pá-i</i> 'acquired,' fem. past indef. of <i>páná</i> v. a.	<i>páyá thá</i> 'had received,' masc. pluperf. of <i>páná</i> v. a.
<i>pálá thá</i> 'had reared,' masc. pluperf. of <i>páná</i> v. a.	<i>pet</i> s. m. 'belly, stomach.'
<i>pálki</i> s. f. 'a palankeen, a litter.'	<i>phal</i> s. m. 'fruit.'
<i>pálne men</i> 'in the rearing,' loc. of <i>páná</i> v. a., used as a masc. noun.	<i>phande</i> 'snares,' nom. plur. of <i>phandá</i> s. m.
<i>pánch</i> adj. 'five.'	<i>phans</i> 'to stick,' root of <i>phansná</i> v. n.
<i>pání</i> s. m. 'water.'	<i>phans já-e</i> 'should stick,' 3d sing. aor. of <i>phans</i> <i>jáná</i> v. n.
<i>pání andar</i> for <i>pání ke andar</i> 'within the water.'	<i>phir</i> adv. 'again, then.'
<i>pání bharnewáli</i> s. f. 'the filler of water.'	<i>phirá hai</i> 'has returned,' 3d sing. masc. perf. of <i>phirná</i> v. n.
<i>pánw men</i> 'on the feet,' loc. sing. of <i>pánw</i> s. m.	<i>phir-já-e</i> 'should go back,' 3d sing. aor. of <i>phir-jáná</i> v. n.
<i>pás</i> adverb. prep. 'near, at the side, beside, to' (go verns gen. with <i>ke</i>).	<i>phirná</i> v. n., used as a masc. noun 'wandering.'
<i>pát</i> s. m. 'a leaf.'	<i>phiro</i> 'turn ye,' 2d plur. imper. of <i>phirná</i> v. n.
<i>pát</i> s. m. 'a millstone.'	<i>phirtá thá</i> 'was wandering,' 3d sing. masc. imperfect. of <i>phirná</i> v. n.
<i>pátá</i> 'I should have received,' 1st sing. masc. pres. indef. of <i>páná</i> v. a.	<i>phúl</i> s. m. 'a flower.'
<i>pátá hai</i> 'is receiving,' 3d sing. masc. pres. of <i>páná</i> v. a.	<i>pichhlá</i> adj. 'last, latter.'
<i>páté the</i> 'were receiving,' 3d plur. masc. imperfect. of <i>páná</i> v. a.	<i>pichhle</i> inflected masc. of <i>pichhlá</i> .
<i>páton ke ta-in</i> 'the leaves,' acc. plur. of <i>pát</i> s. m.	<i>pichhle pahar</i> for <i>pichhle pahar men</i> 'in the last watch.'
<i>páyá</i> 'found, received,' &c., masc. past indef. of <i>páná</i> v. a.	<i>pidar ko</i> 'for the father,' dat. sing. of <i>pidar</i> s. m.
	<i>piyá</i> 'drank,' masc. past indef. of <i>píná</i> v. a.
	<i>piyár</i> s. m. 'affection, love.'

<i>piyáre</i> inflected masc. of <i>pi-</i>	plur. masc. pres. of <i>pítná</i>
<i>yárá</i> adj. 'beloved.'	v. a.
<i>piyáse</i> 'thirsty,' masc. plur.	<i>poshák</i> s. f. 'raiment, robe.'
of <i>piyásá</i> adj.	<i>prajá</i> s. m. 'a subject.'
<i>piyá thá</i> 'had drunk,' masc.	<i>puráná</i> adj. 'old.'
pluperf. of <i>píná</i> v. a.	<i>púchhá</i> 'asked' or 'enquired,'
<i>píchhe</i> adverb. prep. 'in the	masc. past indef. of <i>púchh-</i>
rear, behind, after' (go-	<i>ná</i> v. a.
versus gen. with <i>ke</i>).	<i>púchhne</i> 'to ask,' inflected
<i>píchhe lage</i> 'followed,' 3d	infin. of <i>púchhná</i> v. a.
plur. masc. past indef. of	<i>púchhne lage</i> 'began to ask,'
<i>píchhe lagná</i> v. n. (governs	3d plur. masc. past indef.
gen. with <i>ke</i>).	of <i>púchhne lagná</i> v.n.; see
<i>píchhe se</i> 'from behind' or	r. 163.
'from the rear,' abl. of	<i>púchhne ho</i> 'are you asking?'
<i>píchhá</i> s. m.	2d plur. masc. pres. of
<i>pídri</i> s. f. 'a tomtit.'	<i>púchhná</i> v. a.
<i>pike</i> 'having drunk,' conj.	<i>púchhtí hai</i> 'art thou ask-
part. of <i>píná</i> v. a.	ing?' 2d sing. fem. pres.
<i>píne</i> inflected masc. of <i>píná</i>	of <i>púchhná</i> v. a.
v. a. 'to drink,' used as a	<i>púchhúngá</i> 'I shall ask,' 1st
masc. noun 'drinking.'	sing. masc. fut. of <i>púchhná</i>
<i>pir</i> s. m. 'a saint, a spiritual	v. a.
guide.'	<i>pújá</i> s.f. 'worship, adoration.'
<i>pírhí</i> s. f. 'a generation.'	<i>pújá karná</i> v. a. 'to worship,
<i>pírhí ba pírhí</i> 'for successive	to adore.'
generations.'	
<i>pir murshid</i> 'Your majesty'	<i>qadím se</i> 'from of old,' abl.
or 'Sir,' a respectful form	of <i>qadím</i> adj.
of address.	<i>qadr</i> s. f. 'value, import-
<i>písná</i> v. a. 'to grind.'	ance.'
<i>pítá hún</i> 'I am drinking,' 1st	<i>qadrdání</i> s. f. 'appreciation
sing. masc. pres. of <i>píná</i>	of merit, patronage.'
v. a.	<i>qaid</i> s.f. 'imprisonment, con-
<i>nítte hain</i> 'are beating,' 3d	finement.'

<i>qaid karne ki</i> 'of making captive or imprisoning,' gen. of <i>qaid karná</i> v. a., used as a masc. noun.	<i>qází ne</i> 'by the judge,' agent sing.
<i>qalamrau men</i> 'in the em-pire,' loc. sing. of <i>qalam-rau</i> s. m.	<i>qil'a</i> s. m. 'a fort.'
<i>qaríne se</i> 'with order, in connection,' abl. sing. of <i>qarína</i> s. m.	<i>qil'a-i mubárak</i> 'the auspicious fort.'
<i>qasam</i> s. f. 'an oath.'	<i>qímat</i> s. f. 'price.'
<i>qasam kháná</i> v. a. 'to take an oath,' lit. 'to eat an oath.'	<i>raf'a</i> s. m. 'finishing.'
<i>qatl kar dálá thá</i> 'had mur-dered or killed outright,' masc. pluperf. of <i>qatl kar dálná</i> v. a.	<i>raf'a hú-i</i> 'was removed,' 3d sing. fem. past indef. of <i>raf'a honá</i> v. n.
<i>qarum</i> s. f. 'a tribe.'	<i>raft</i> s. f. 'going.'
<i>qazákár</i> adv. 'by chance.'	<i>rah</i> 'continue,' 2d sing. im-per. of <i>rahná</i> v. n.
<i>qazzágón</i> ne 'by robbers,' agent plur. of <i>qazzág</i> s. m., our word 'Cossack' from this.	<i>rahá</i> 'remained, continued,' 3d sing. masc. past indef. of <i>rahná</i> v. n.
<i>qábil</i> adverb. prep. 'capable of, worthy,' &c. (governs gen. with <i>ke</i>).	<i>rahe</i> 'remained,' 3d plur. masc. past indef. of <i>rahná</i> v. n.
<i>qáfila ke</i> 'of the caravan,' gen. sing. of <i>qáfila</i> s. m.	<i>rahe the</i> 'had remained,' 3d plur. masc. pluperf. of <i>rahná</i> v. n.
<i>qásidón ko</i> 'the couriers,' acc. plur. of <i>qásid</i> s. m.	<i>rahiye</i> { 'be pleased to re-rahiyo } main,' respectful of <i>rahná</i> v. n.
<i>qátil</i> s. m. 'a murderer, a slayer.'	<i>rahí</i> 'remained,' 3d sing. fem. past indef. of <i>rahná</i> v. n.
<i>qází</i> s. m. 'a judge, a cadi.'	<i>rahm</i> s. m. 'compassion.'
<i>qází ke</i> 'of the judge,' gen. sing.	<i>rahne</i> 'to remain,' inflected infin. of <i>rahná</i> v. n.
	<i>rahne detí</i> 'does allow to remain,' 3d sing. fem. pres. indef. of <i>rahne dená</i> v. a.; see r. 164.

rahne ke 'of remaining, living,' &c., gen. of *rahná* v. n., used as a masc. noun.

rahne ko 'for staying,' dat. of *rahná* v. n., &c.

rahne lage 'began to live,' 3d plur. masc. past indef. of *rahne lagná* v. n.; see r. 163.

rahne se 'from remaining,' abl. of *rahná* v. n., used as a masc. noun.

rahnewále 'dwellers,' nom. plur. of *rahnewálá* s. m., noun of agency from *rahná* v. n.

rahnewále ke 'of a dweller,' gen. sing.

rahnewálon kí 'of the dwellers or inhabitants,' gen. plur.

rahnewálon ne 'by the inhabitants,' agent plur.

rahnumá-i s. f. 'guidance, direction.'

raho 'remain ye,' 2d plur. of *rahná* v. n.

rahtá hai 'is living,' 3d sing. masc. pres. of *rahná* v. n.

rahte 'do remain,' 2d plur. masc. pres. indef. of *rahná* v. n.

rahte ho 'are remaining,' 2d plur. pres. of *rahná* v. n.

rahte the 'were living,' 3d plur. masc. imperf. of *rahná* v. n.

rahti thín 'were living,' 3d plur. fem. imperf. of *rahná* v. n.

ra-íson ko 'princes, chiefs,' &c., acc. plur. of *ra-ís* s. m.

rakh 'having placed,' conj. part. of *rakhná* v. a.

rukh 'hold' or 'have,' 2d sing. imper. of *rakhná* v. a.

rakhá 'kept,' masc. past indef. of *rakhná* v. a.

rakhe 'may keep,' 3d sing. pot. of *rakhná* v. a.

rakhegi 'she will keep,' 3d sing. fem. fut. of *rakhná* v. a.

rakhní 'the having,' fem. of *rakhná* v. a. 'to have,' used as a noun.

rakhtá ho 'he may be having,' 3d sing. masc. pres. aor. of *rakhná* v. a.; see r. 114.

rakhti 'has,' 3d sing. fem. pres. indef. of *rakhná* v. a.

rakhwáli s. f. 'guarding, protecting.'

rakhwálon ká 'of the keepers,' gen. plur. of *rakhwáli* s. m.

rang s. m. 'colour.'

rang ba rang 'various colours.'

<i>rassi</i> s. f. 'a string, a cord.'	<i>roná</i> v. n. 'to weep,' used as a masc. noun 'weeping.'
<i>raste men</i> 'in the way' or 'on the road,' loc. sing. of	<i>rone lage</i> 'began to cry,' 3d plur. masc. past indef. of
<i>rasta</i> s. m.	<i>rone lagná</i> v.n.; see r.163.
<i>rawána</i> adj. 'proceeding.'	<i>ronewólá</i> 'a weeper, one who weeps,' noun of agency from <i>roná</i> v. n.
<i>rawána honá</i> v. n. 'to go, to proceed.'	<i>roshan</i> adj. 'light, bright.'
<i>razámandí</i> s. f. 'satisfaction.'	<i>roshná</i> s. f. 'light, brightness, splendour.'
<i>ráh</i> s. f. 'a road, a way.'	<i>rote</i> 'weeping,' inflected masc. pres. part. of <i>roná</i> v. n.
<i>ráh se</i> 'to a traveller,' abl. of	<i>rote hú-e</i> 'weeping,' pres. adj. part. of <i>roná</i> v. n.
<i>ráh</i> s. m. (abl. frequently so used with <i>kahná</i> v. a.).	<i>rote rote</i> 'continually crying.'
<i>ráh men</i> 'in the way, in or on the road,' loc. sing. of	<i>rotí</i> s. f. 'bread.'
<i>ráh</i> s. f.	<i>roton</i> <i>ke ta-ín</i> for <i>roton</i> <i>ko</i> 'the weepers,' acc. plur. of <i>rotá</i> pres. part. of <i>roná</i> v.n.
<i>rájá</i> s. m. 'a king, a ruler.'	<i>roz</i> s. m. 'a day.'
<i>rákas</i> s. m. 'a demon.'	<i>rozgár</i> s. m. 'service, employment, livelihood.'
<i>ráste men</i> 'in or on the road,' loc. sing. of <i>rástá</i> s. m. (2d decl.).	<i>roz se</i> 'from the day,' abl. sing. of <i>roz</i> s. m.
<i>rihlat</i> s. f. 'departure.'	<i>rukí</i> s. m. 'face.'
<i>rihlat kí</i> 'has departed or died,' fem. past indef. of	<i>rukí kiyá</i> 'turned to,' hence 'went in a particular direction,' masc. past indef. of <i>rukí karná</i> v. a.
<i>rihlat karná</i> v. a.	<i>rukhsat</i> s. f. 'leave, permission, congé, dismissal.'
<i>rishta</i> s. m. 'connection, kindred.'	<i>rukhsat honá</i> v. n. 'to have leave to depart, to take leave.'
<i>rishta-i</i> <i>Ali</i> s.m. 'connection or kindred of 'Ali.'	
<i>ro-e</i> 'wept,' masc. plur. of <i>royá</i> past part. of <i>roná</i> v. n.	
<i>ro-i</i> 'wept,' 3d sing. fem. past indef. of <i>roná</i> v. n.	
<i>rokár</i> 'having wept,' conj. part. of <i>roná</i> v. n.	
<i>rokár</i> s. f. 'cash, treasure.'	

<i>rūkhsat</i> hú-i 'had leave to depart,' 3d sing. fem. past indef. of <i>rūkhsat honá</i> v. n.	<i>sadá</i> adv. 'always.'
<i>rupa-e</i> nom. plur. of <i>rúpiya</i> s. m. 'a rupee.'	<i>sadge honewálá</i> 'one who becomes a sacrifice,' noun of agency of <i>sadge honá</i> v. n.
<i>rupaiyá</i> 'rupees,' nom. plur. of <i>rúpiya</i> s. m.	<i>safar</i> s. m. 'a journey, travel, travelling.'
<i>rupa-on</i> ká 'of rupees,' gen. plur. of <i>rúpiya</i> s. m.	<i>safar karná</i> v. a. 'to travel.'
<i>rupayá</i> } s. m. 'a rupee.'	<i>safar karte waqt</i> 'at the time of travelling.'
<i>rúpayá</i> } s. m. 'a rupee.'	<i>safar kiyá</i> 'travelled or took his journey,' masc. past indef. of <i>safar karná</i> v. a.
<i>rúpaye</i> or <i>rúpa-e</i> nom. plur. of <i>rúpiya</i> s. m. 'a rupee.'	<i>safar ki</i> 'of the journey,' gen. sing. of <i>safar</i> s. m.
<i>sab</i> adj. 'all.'	<i>sag</i> s. m. 'a dog.'
<i>sabab</i> s. m. 'cause, reason'	<i>sahrá ki</i> 'of the desert,' gen. sing. of <i>sahrá</i> s. m.
<i>sabab</i> adverb. prep. 'by reason, because' (governs gen. with <i>ke</i>).	<i>sahín</i> 'endure,' 3d plur. fem. pres. indef. of <i>sahná</i> v. n.
<i>sab hí</i> 'all indeed.'	<i>sainon</i> se 'with signs, hints, signals,' abl. plur. of <i>sain</i> s. f.
<i>sabhon</i> kí 'of all,' gen. plur. of <i>sab</i> adj.	<i>sair</i> s. f. 'excursion, perambulation, travelling.'
<i>sab kuchh</i> 'all, every thing.'	<i>sair karne</i> 'to make excursions, to travel,' inflected form of <i>sair karná</i> v. a.
<i>sabqat</i> s. f. 'excellence, surpassing, excelling'	<i>sakháwat</i> s. f. 'liberality.'
<i>sabqat le-jáná</i> v. n. 'to bear away the palm.'	<i>sakht</i> adj. 'harsh, austere, stern.'
<i>sabr</i> s. f. 'patience, endurance.'	<i>sakht-mizáj</i> 'of a harsh disposition or stern nature.'
<i>sabr karná</i> v. a. 'to have patience, to be patient.'	<i>saktá</i> 'is able,' 3d sing. masc. pres. indef. of <i>sakná</i> v. n.
<i>sabza</i> s. m. 'verdure, herbage.'	<i>sakungá</i> 'I shall be able,' 1st sing. masc. fut. of <i>sakná</i> v. n.
<i>sach</i> s. m. 'truth.'	
<i>sach</i> adj. 'true.'	
<i>sachchi</i> fem. of <i>sachchá</i> adj. 'true.'	

<i>saláh</i> s. f. 'advice, counsel.'	<i>sarráfon ko</i> 'to the exchangers or money-changers,' dat. plur. of <i>sarráf</i> s. m.
<i>salám</i> s. m. 'salutation, compliments.'	<i>sarzamín</i> s. f. 'country, region.'
<i>salámat</i> s. f. 'health.'	<i>satátí hai</i> 'is annoying,' 3d sing. fem. pres. of <i>satáná</i> v. a.
<i>salámat chhorá</i> for <i>salámat men chhorá</i> 'left in safety.'	<i>sattar</i> adj. 'seventy.'
<i>salámat ko</i> 'safety,' acc. sing. of <i>salámat</i> s. f.	<i>saudá</i> s. m. 'trade, marketing in the common way.'
<i>salámun 'alaika</i> 'peace or safety to thee,' an Arabic phrase.	<i>saudágár</i> s. m. 'a merchant.'
<i>salámun 'alaika karke</i> 'having said, Peace or safety to thee.'	<i>saudágár ká</i> 'of a merchant,' gen. sing.
<i>saltanat</i> s. f. 'sovereignty, dominion.'	<i>saudá-suluf</i> s. m. 'traffic, barter.'
<i>saltanat ká</i> 'of sovereignty or empire,' gen. sing.	<i>sá</i> adj. 'like, very.'
<i>samajhke</i> 'having considered,' conj. part. of <i>samajhná</i> v. a.	<i>sábiq</i> adj. 'former, foregoing.'
<i>sambhálá</i> 'supported, held up,' masc. past indef. of <i>sambhálná</i> v. a.	<i>sáf</i> adj. 'clean.'
<i>samet</i> adverb. prep. 'with' (governs gen. with <i>ke</i>).	<i>sáf karná</i> v. a. 'to make clean, to clean.'
<i>samjhá</i> 'explain,' 2d sing. imper. of <i>sanjháná</i> v. a.	<i>sáhib</i> s. m. 'a gentleman, master, Sir;' in addressing any one, 'you Sir, your Honour.'
<i>sangtaráshon</i> 'stone-cutters,' oblique plur. of <i>sangtarás</i> s. m. (compounded of <i>sang</i> 'stone' and <i>tárásh</i> 'one who cuts').	<i>sáhib-i Qirán</i> 'the lord of conjunction' (of two planets).
<i>sardáron ko</i> 'chiefs,' acc. plur. of <i>sardár</i> s. m.	<i>sáhib salámat</i> 'paying respects.'
	<i>sá-én</i> s. m. 'a faqír' (lit. 'lord, master').
	<i>sámhne</i> adverb. prep. 'before, in front, in the presence' (governs gen. with <i>ke</i>).
	<i>sámp</i> s. m. 'a snake.'

sáni' s. m. 'creator, maker.'	<i>shahr se</i> 'from the city,' abl. sing. of <i>shahr</i> s. m.
sání adj. 'second.'	<i>shahzáda</i> s. m. 'a prince.'
sárá adj. 'all, the whole.'	<i>shaitán</i> s. m. 'Satan, the devil'
sárán s. m. 'a camel-driver.'	<i>shakhs</i> s. m. 'a person, an individual.'
sári fem. of sárú.	<i>shakhs ko</i> 'to a person,' dat. sing.
sáth adv. 'with, along with, together with' (governs gen. with <i>ke</i>).	<i>shakhs ne</i> 'by a person,' agent sing.
sáth for <i>apne sáth</i> 'along with himself.'	<i>shaklen</i> 'forms,' nom. plur. of <i>shakk</i> s. f.
sáth hí adv. 'simultaneously with, immediately upon.'	<i>shar'a men</i> 'in the law' (lit. 'in the precepts of Mu- hammad'), loc. sing. of <i>shar'a</i> s. m.
sáth ho-léná v. n. 'to go along with, to accompany, to follow.'	<i>sharáb</i> s. f. 'wine or any kind of intoxicating liquor.'
sáthí s. m. 'a companion, an associate.'	<i>sharábí</i> s. m. 'a drunkard.'
sáth us ke 'along with her.'	<i>sharábí ki</i> 'of the drunkard,' gen. sing.
se 'from, with, at, between,' sign of abl. case.	<i>shauq</i> s. m. 'cheerfulness, zest, penchant.'
se 'than,' after a comparative adj.	<i>shábásh</i> interj. 'well done ! excellent !'
setí postpos. 'from.'	<i>shádáb</i> adj. 'moist, verdant.'
<i>shafaqat</i> s. f. 'kindness.'	<i>shádí</i> s. f. 'festivity, rejoic- ing, pleasure.'
<i>shahr</i> s. m. 'a city.'	<i>Sháhjahán</i> n. prop. (lit. 'king of the world').
<i>shahr</i> ká } 'of the city,' gen.	<i>Sháhjahán-ábád</i> n. prop.
<i>shahr</i> ke } sing.	<i>shámil</i> adj. 'included, com- municating.'
<i>shahr</i> kí } sing.	<i>shámil</i> ho 'enter ye or be
<i>shahr</i> ko 'the city,' acc. sing.	
<i>shahr</i> men 'into the city,' loc. sing.	
<i>shahron</i> ke 'of the cities,' gen. plur.	
<i>shahrpanáh</i> s. f. 'fortifica- tions, intrenchments.'	

<i>included,' 2d sing. imper.</i>	flected masc. of <i>sir-khulá</i>
<i>of shámíl honá v. n.</i>	adj.
<i>sháyad adv. 'may be, perhaps.'</i>	<i>sivá</i> adverb. prep. 'besides' (governs gen. with <i>ke</i>).
<i>shifá s. f. 'recovery from illness, a cure.'</i>	<i>sivá-e</i> adverb. prep. 'besides, except' (governs gen. with <i>ke</i>).
<i>shifá-e kámil 'a complete cure.'</i>	<i>síkhá</i> 'learnt,' masc. past indef. of <i>síkhná</i> v. a.
<i>shikast s. f. 'defeat.'</i>	<i>síkhá thá</i> 'had learnt,' masc. pluperf. of <i>síkhná</i> v. a.
<i>shikár s. m. 'prey, hunting.'</i>	<i>síkhiye</i> 'be pleased to learn,' respectful of <i>síkhná</i> v. a.
<i>shikár karná v. a. 'to catch, to hunt.'</i>	<i>síkhá</i> 'learnt,' fem. past indef. of <i>síkhná</i> v. a.
<i>shikár ká 'of hunting,' gen. sing. of <i>shikár</i>.</i>	<i>síkho</i> 'learn,' 2d plur. imper. of <i>síkhná</i> v. a.
<i>shikoh s. f. 'dignity, state, grandeur.'</i>	<i>so</i> pron. 'that same.'
<i>shikoh karná v. a. 'to give oneself airs, to arrogate dignity.'</i>	<i>so</i> adv. 'so, therefore.'
<i>shitábi adv. 'quickly.'</i>	<i>sochne</i> inflected form of <i>sochná</i> v. a. 'to think.'
<i>shor s. m. 'cry, noise, disturbance.'</i>	<i>sochne lagná</i> v. n. 'to begin to think;' see r. 163.
<i>shubha s. m. 'doubt, suspicion.'</i>	<i>sompá</i> } 'delivered over,'
<i>sídhará thá 'had departed,' 3d sing. masc. pluperf. of <i>síkhná</i> v. n.</i>	<i>sompe</i> } masc. past indef. of <i>sompná</i> v. a.
<i>síkhá-o 'teach,' 2d plur. imper. of <i>síkhná</i> v. a.</i>	<i>sompke</i> 'having entrusted,' conj. part. of <i>sompná</i> v. a.
<i>sípáhí-on meñ 'among soldiers,' loc. plur. of <i>sípáhí</i> s. m.</i>	<i>sone ko</i> 'for sleeping,' dat. of <i>soná</i> v. n., used as a masc. noun.
<i>sír s. m. 'the head.'</i>	<i>subh</i> s. f. 'morning.'
<i>sírfadv. 'merely, only, solely.'</i>	<i>subhitá</i> s. m. 'convenience, accommodation.'
<i>sír-khule 'bare-headed,' in-</i>	<i>sufaid</i> adj. 'white.'

<i>Sulaimán</i> n. prop. 'Solomon.'	<i>sust</i> adj. 'tired, languid,' then 'lothful,' but rarely 'lazy.'
<i>sulákar</i> 'having put to sleep,' conj. part. of <i>suláná</i> v. a.	<i>suwál</i> s. m. 'a question, a query, an interrogation; a petition, begging.'
<i>suluf</i> s. m. 'money advanced for merchandise.'	<i>suwál jawáb karná</i> v. a. 'to ask questions and give an- swers.'
<i>sultán</i> s. m. 'a king, an em- peror, a sultan.'	<i>suwál karná</i> v. a. 'to ask a question, to interrogate.'
<i>suná</i> 'heard,' masc. past in- def. of <i>sunná</i> v. a.	<i>suwál kiyá</i> 'begged,' masc. past indef. of <i>suwál karná</i> .
<i>suná játa</i> 'is heard,' 3d sing. masc. pres. indef. of <i>suná</i>	<i>súár</i> s. m. 'a hog.'
<i>jáná</i> v. n.; see r. 160.	<i>súár charáne</i> 'to feed swine' for <i>súár charáne ko dat.</i>
<i>sunáyá</i> 'told, informed,' masc. past indef. of <i>su- náná</i> v. a.	of <i>súár charáná</i> v.a., used as a masc. noun.
<i>sunegí</i> 'shall hear,' 3d sing. fem. fut. of <i>sunná</i> v. a.	<i>súd</i> s. m. 'usury, interest.'
<i>suní</i> 'heard, have heard,' fem. past indef. of <i>sunná</i> v. a.	<i>súd samet</i> 'with usury.'
<i>suní hai</i> 'have heard,' fem. perf. of <i>sunná</i> v. a.	<i>súraj</i> s. m. 'the sun.'
<i>sunkar</i> 'having heard,' conj. part. of <i>sunná</i> v. a.	<i>súrat</i> s. f. 'a form, a figure' (4th decl.).
<i>suno</i> 'hear ye,' 2d plur. im- per. of <i>sunná</i> v. a.	<i>súrákh</i> s. m. 'a hole.'
<i>sunte hí</i> 'immediately on hearing,' adverb. part. of <i>sunná</i> v. a.	<i>ta'álá</i> adj. 'the most high.'
<i>sunún</i> 'let me hear,' 1st sing. imper. of <i>sunná</i> v. a.	<i>tab</i> adv. 'then.'
<i>supurd</i> s. f. 'charge, trust.'	<i>tabáhí</i> s. f. 'ruin, wreck.'
<i>supurd kiyá</i> 'gave in charge' or 'delivered,' masc. past indef. of <i>supurd karná</i> v.a.	<i>tab'iat</i> s. f. 'temperament.'
	<i>tab se</i> 'from then.'
	<i>tad</i> adv. 'then.'
	<i>tahsíl</i> s. f. 'acquisition, learn- ing.'
	<i>tahsíl kí</i> 'acquired or learnt,' fem. past indef. of <i>tahsíl</i> <i>karná</i> v. a.

tafolkár ‘having touched or fingered,’ conj. part. of *tafolná* v. a.

taur s. m. ‘manner, mode.’

tábi adj. ‘obedient, subject.’

tálá s. m. ‘a lock.’

támbá s. m. ‘copper.’

tání ‘pulled,’ fem. past indef. of *tánná* v. a.

tá-ús s. m. ‘a peacock.’

táza inflected masc. of *táza* adj. ‘fresh.’

tázi fem. of *táza* adj. ‘fresh.’

teg s. f. ‘a sword, a scimitar.’

tegá s. m. ‘a short scimitar.’

terá ‘thine, thy, of thee,’ gen. sing. of *tú* 2d pers. pron.

tere ‘thy, of thee,’ inflected masc. of *terá*.

tere huzúr ‘in thy presence’ for *tere huzúr men*.

terhá adj. ‘crooked, bent.’

terhá karke ‘having bent,’ conj. part. of *terhá karná* v. a.

terí ‘of thee, thine, thy,’ fem. of *terá*.

thahrákár ‘having settled,’ conj. part. of *thahráná* v. a.

thahrá-ún ‘I can settle or fix,’ 1st sing. aor. of *thahráná* v. a.

thahrí ‘was fixed on,’ 3d sing. fem. past indef. of *thaharná* v. n.

thá ‘was,’ 1st, 2d, and 3d sing. masc. past auxiliary tense; see r. 65.

the ‘were,’ 3d plur. masc. past auxiliary tense; see r. 65.

thí ‘was,’ fem. of *thá* 3d sing. past auxiliary tense; see r. 65.

thore ‘a few,’ inflected masc. of *thorá* adj.

thore din ba'd for *thore dinon ke ba'd* ‘after a few days.’

thore men ‘in a little,’ loc. of *thorá* adj.

thorí ‘a little, short,’ fem. of *thorá*.

thorí dúr for *thorí dúr tak* ‘to a short distance.’

tinke ká ‘of a straw,’ gen. sing. of *tinká* s. m.

tis ‘that same,’ oblique sing. of so correlative pron.

tis par ‘in addition to that, besides, after that, then,’ loc. sing. of *so* or *taun* pron.

tis pás ‘to that same person’ for *tis ke pás*.

tin adj. ‘three.’

tir s. m. ‘an arrow.’

tirandáz s. m. ‘an archer.’

taṭolkar 'having touched or fingered,' conj. part. of *taṭolná* v. a.

taur s. m. 'manner, mode.'

tábi adj. 'obedient, subject.'

tálá s. m. 'a lock.'

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thahri 'was fixed on,' 3d sing. fem. past indef. of *thahrná* v. n.

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tis pás 'to that same person' for *tis ke pás*.

tin adj. 'three.'

tir s. m. 'an arrow.'

tirandáz s. m. 'an archer.'

<i>tir lagáná</i> v. a. 'to plant an arrow.'	<i>tum ko</i> 'you,' acc. plur. of <i>tú</i> 2d pers. pron.
<i>tisre ko</i> 'to a third,' dat. of <i>tisrá</i> adj.	<i>tum ne</i> 'by you,' agent plur. of <i>tú</i> 2d pers. pron.
<i>tisre ne</i> 'by the third,' agent of <i>tisrá</i> adj.	<i>tum par</i> 'on you,' loc. plur. of <i>tú</i> 2d pers. pron.
<i>to</i> adv. 'indeed, in fact, then.'	<i>tum par se</i> 'from off you.'
<i>topí</i> s. f. 'a hat.'	<i>tum se</i> 'with or from you,' abl. plur. of <i>tú</i> 2d pers. pron.
<i>torá</i> s. m. 'a bag of 1000 rupees, a talent.'	<i>turt</i> adv. 'instantly, quickly, straightway.'
<i>tore</i> 'talents,' nom. plur.	<i>tú</i> 'thou,' 2d pers. pron.
<i>torne ko</i> 'for the demolishing,' dat. sing. of <i>torná</i> v. a., used as a masc. noun.	<i>tú ne</i> 'by thee,' agent sing. of <i>tú</i> .
<i>tujhe</i> 'to thee, for thee,' dat. sing. of <i>tú</i> 2d pers. pron.	<i>uchátí</i> 'she raises,' 3d sing. fem. pres. indef. of <i>ucháná</i> v. a.
<i>tujh</i> 'thee,' acc. sing. of <i>tú</i> 2d pers. pron.	<i>uhda</i> s. m. 'a commission, an office, a situation.'
<i>tujh se</i> 'from thee,' abl. sing. of <i>tú</i> pron.	<i>ujálá</i> adj. 'bright, shining.'
<i>tuk</i> adj. 'a little.'	<i>ulfat</i> s. f. 'affection, attachment.'
<i>tum</i> 'you,' nom. plur. of <i>tú</i> 2d pers. pron.	<i>ulfat karná</i> v. a. 'to manifest affection.'
<i>tumhárá</i> 'your, of you,' gen. plur. of <i>tú</i> 2d pers. pron.	<i>ulúm</i> s. m. 'sciences,' Arabic plur. of <i>'ilm</i> .
<i>tumháre</i> 'your, of you,' inflected masc. of <i>tumhárá</i> .	<i>umméd</i> s. f. 'hope, expectation.'
<i>tumhári</i> 'your, of you,' fem. of <i>tumhárá</i> .	<i>un</i> 'those, them,' oblique plur. of <i>wuh</i> pron.
<i>tumhen</i> 'to you,' dat. plur. of <i>tú</i> 2d pers. pron.	<i>unhen</i> 'to them,' dat. plur. of <i>wuh</i> pron.
<i>tum ko</i> 'to you,' dat. plur. of <i>tú</i> 2d pers. pron.	<i>unhez</i> 'them,' acc. plur. of <i>wuh</i> pron.

<i>unhīn</i> 'those same,' oblique plur. of <i>wuhī</i> pron.	<i>urne saknā</i> v. n. 'to be able to fly;' see r. 456.
<i>unhīn ke</i> 'of them indeed,' gen. plur. of <i>wuhī</i> pron.	<i>us</i> 'that,' oblique sing. of <i>wuh</i> pron.
<i>unhon kā</i> 'of them,' gen. plur. of <i>wuh</i> pron.	<i>us din</i> for <i>us din ko</i> 'on that day.'
<i>unhon ko</i> 'them,' acc. plur. of <i>wuh</i> pron.	<i>use</i> 'to him,' dat. sing. of <i>wuh</i> pron.
<i>unhon ne</i> 'by them,' agent plur. of <i>wuh</i> pron.	<i>use</i> 'him, it,' acc. sing. of <i>wuh</i> pron.
<i>un kā</i> 'of them,' gen. plur. of <i>wuh</i> pron.	<i>usi</i> 'that very or that same,' oblique sing. of <i>wuhī</i> pron.
<i>un ke</i> 'their, of them, theirs,' inflected masc. of <i>un kā</i> .	<i>usi waqt</i> for <i>usi waqt men</i> 'at that very time.'
<i>un ko</i> 'them,' acc. plur. of <i>wuh</i> pron.	<i>us kane</i> for <i>us ke kane</i> 'to him.'
<i>un men se</i> 'from among them.'	<i>us kā</i> 'of him, his, its, of it,' gen. sing. of <i>wuh</i> pron.
<i>un ne</i> 'by him,' agent plur. of <i>wuh</i> pron., used for <i>us ne</i> .	<i>us ke</i> 'his, of him, of her, of it, its, of that,' inflected masc. of <i>us kā</i> .
<i>un se</i> 'from or with them,' abl. plur. of <i>wuh</i> pron.	<i>us ke ghar</i> for <i>us ke ghar par</i> 'at his house.'
' <i>uqāb</i> s. m. 'an eagle.'	<i>us ke pás</i> 'near him.'
<i>uráyá</i> 'squandered, wasted, dissipated,' masc. past indef. of <i>uráná</i> v. a.	<i>us ki</i> 'of him, his, her, of it, its,' fem. of <i>us kā</i> .
<i>urdú</i> s. m. 'a camp.'	<i>us ki jagah</i> for <i>us ki jagah men</i> 'in his stead.'
<i>urdú-e mu'allá</i> s. m. 'the royal camp.'	<i>us ko</i> 'to him, to it,' dat. sing. of <i>wuh</i> pron.
<i>urdú ki</i> 'of the camp, of Urdú,' gen. sing. of <i>urdú</i> s. m.	<i>us ko</i> 'him, it,' acc. sing. of <i>wuh</i> pron.
<i>urne</i> inflected infin. of <i>urná</i> v. n. 'to fly.'	<i>us men</i> 'in it,' loc. sing. of <i>wuh</i> pron.

<i>us ne</i> 'by him, her, it,' agent sing. of <i>wuh</i> pron.	<i>wafúdár</i> adj. 'faithful, constant.'
<i>us par</i> 'on it,' loc. sing. of <i>wuh</i> pron.	<i>wagaira</i> 'et cætera, and so forth.'
<i>us se</i> 'from him, with it,' abl. sing. of <i>wuh</i> pron.	<i>wahán</i> adv. 'there.'
<i>utarkar</i> 'having alighted or disembarked,' conj. part. of <i>utarná</i> v. n.	<i>wahán ká</i> 'of that place.'
<i>uṭh</i> 'having arisen,' conj. part. of <i>uṭhná</i> v. n.	<i>wahán ke</i> 'of there, of that place.'
<i>uṭhákar</i> 'having removed,' conj. part. of <i>uṭháná</i> v. a.	<i>wahán ki</i> 'of that place.'
<i>uṭháyá</i> 'raised,' masc. past indef. of <i>uṭháná</i> v. a.	<i>wahán se</i> 'from there.'
<i>uṭháyá thá</i> 'had endured,' masc. pluperf. of <i>uṭháná</i> v. a.	<i>wahshí-on</i> <i>ne</i> 'by the wild (beasts),' agent plur. of <i>wahshí</i> adj.
<i>uṭh ga-i thíñ</i> 'had been removed,' 3d plur. fem. pluperf. of <i>uṭh jáñá</i> v. n.	<i>waisá</i> adj. 'so;' see p. 52.
<i>uṭhke</i> 'having risen up,' conj. part. of <i>uṭhná</i> v. n.	<i>walí</i> (s. m. or f.) 'a saint, a slave.'
<i>utre</i> 'came down,' 3d plur. masc. past indef. of <i>utarná</i> v. n.	<i>waqt</i> s. m. 'time.'
<i>únchá</i> adj. 'high, lofty.'	<i>waqt</i> (preceded by <i>ke</i>) for <i>waqt men</i> 'at the time.'
<i>únche</i> inflected masc. of <i>únchá</i> .	<i>wargaláná hai</i> 'hasdeceived,' masc. perf. of <i>wargalánná</i> v. a.
<i>únṭ</i> s. m. 'a camel.'	<i>watan</i> s. m. 'native country, home.'
<i>úpar</i> adverb. prep. 'above, over, on' (governs gen. with <i>ke</i>).	<i>wazír</i> s. m. 'a vizier or minister of state.'
<i>úpar se</i> 'from above.'	<i>wár dálá</i> 'encircled,' masc. past indef. of <i>wár dálñá</i> v. a.
	<i>wári</i> 'encircling.'
	<i>wáste</i> adverb. prep. 'on account, for the sake, for' (governs gen. with <i>ke</i>).
	<i>we</i> 'those, they,' nom. plur. of <i>wuh</i> pron.
	<i>wiláyat</i> s. f. 'a foreign cou

try' (here referring to Persia).	<i>yihí</i> pron. 'this very or this same.'
<i>wiláyat ga-e</i> for <i>wiláyat ko ga-e</i> 'went abroad.'	<i>yún</i> adv. 'thus.'
<i>wonhín</i> adv. 'immediately, at that very time.'	<i>yúnhín</i> adv. 'thus, in this very manner, likewise.'
<i>wuh</i> pron. 'he, she, that, it, that one.'	<i>zabardast</i> adj. 'powerful.'
<i>wukí</i> pron. 'that very or that same.'	<i>zabán</i> s. f. 'language.'
<i>yahán</i> adv. 'here, this place.'	<i>zabán kí</i> 'of the language,' gen. sing.
<i>yahán</i> (preceded by <i>ke</i>) 'at the abode.' Instances ; <i>qází ke yahán</i> 'at the house of the judge.' <i>rahnewále ke yahán</i> 'at the house of an inhabitant or citizen.'	<i>zabán ko</i> 'the language,' acc. sing.
<i>yahán ke</i> 'of this place.'	<i>zabánon ne</i> 'by the languages,' agent plur.
<i>yahán se</i> 'from here.'	<i>zabán se</i> 'from or with the language,' abl. sing.
<i>yahán tak</i> 'up to this place.'	<i>zabh</i> s. f. 'slaughter, sacrifice.'
<i>yatím</i> s. m. 'an orphan.'	<i>zabh karo</i> 'kill, sacrifice,' 2d plur. imper. of <i>zabh karna</i> v. a.
<i>yá</i> conj. 'or.'	<i>zabh kiyá</i> 'slaughtered, sacrificed,' masc. past indef. of <i>zabh karná</i> v. a.
<i>yá na</i> 'or not.'	<i>zabh kiyá hai</i> 'hath killed,' masc. perf. of <i>zabh karná</i> v. a.
<i>yár</i> s. m. 'a friend.'	<i>zabúni</i> s. f. 'ill, badness, misfortune.'
<i>yár</i> for <i>ai yár</i> 'O friend !'	<i>za'm</i> s. m. 'opinion.'
voc. sing.	<i>zamáne ke</i> 'of the world,' gen. sing. of <i>zamána</i> s. m.
<i>yár ne</i> 'by a friend or comrade,' agent sing.	<i>za'm-i fásid</i> s. m. 'a perverse opinion' or 'vicious way of thinking.'
<i>ye</i> 'these,' nom. plur. of <i>yih</i> pron.	
<i>ye sab</i> 'all these.'	
<i>yih</i> pron. 'he, she, this, it, this one.'	

<i>zamín</i> s. f. 'ground, soil, the earth.'	<i>zálim</i> s. m. 'a tyrant, an oppressor.'
<i>zamindár</i> s. m. 'a landholder, a farmer.'	<i>zári</i> s. f. 'supplication, entreaty, crying, crying for help.'
<i>zamín men</i> 'in the earth,' loc. sing. of <i>zamín</i> s. m.	<i>zári karná</i> v. a. 'to supplicate, to entreat.'
<i>zarra</i> s. m. 'a little.'	<i>zerdast</i> adj. 'powerless.'
<i>zarúr</i> adj. 'necessary, expedient.'	<i>zindagáni</i> s. f. 'life.'
<i>záde</i> inflected masc. of <i>záda</i> adj., used in composition, 'born.'	<i>Ziyád</i> n. prop. 'Ziyád.'
<i>záhid</i> s. m. 'an ascetic, a monk, a recluse, a zealot.'	<i>ziyáda</i> adj. 'more.'
<i>záhid ke</i> { 'of the monk,'	<i>zor</i> s. m. 'strength, power.'
<i>záhid kí</i> } gen. sing.	<i>zubán</i> s. f. 'language.'
<i>záhir</i> adj. 'apparent, manifest.'	<i>zulm</i> s. m. 'tyranny, oppression.'
<i>záhir karná</i> v. a. 'to disclose, to reveal, to tell.'	<i>zulm ká</i> 'of tyranny or oppression,' gen. sing. of <i>zulm</i> s. m.

DIALOGUES.

Who is he ?	<i>Wuh kaun hai ?</i>
The brother of your honour's teacher.	<i>Áp ke munshí ká bhá-i.</i>
What has he come here for ?	<i>Wuh yahán káhe ko áyá ?</i>
He has come to borrow some money from his brother.	<i>Apne bhá-i se kuchh qarz lene áyá ?</i>
What is his brother's salary ?	<i>Us ke bhá-i kí tankhwáh kyá hai ?</i>
Fifteen rupees a month.	<i>Pandrak rupaiyá mahína.</i>
Out of that do you think he will be able to give him any thing ?	<i>Itne men se kyá tumhári dánist men use kuchh de sakegá ?</i>
I really don't know.	<i>Mujhe ma'lum nahín; or fi-l-haqíqat, main nahín jántá.</i>
Tell the groom to bring the horse.	<i>Sá-is se kaho. ghorá lína.</i>
Are you going for a ride ?	<i>Áp ghore par hawá kháne játe hain ?</i>
Yes, and shall return in an hour or two.	<i>Hán aur ghanṭe do ek men phir á-úngá.</i>
Will you look at these papers this evening ?	<i>Áp in kágazát par áj shám ko muláhaza karenge or kijiyenge ?</i>
No ; I have not heard any thing about them from government.	<i>Nahín; kyúnki main ne in ki bábat sarkár se kuchh khabar nahín pá-i.</i>

When will the matter be decided ?	<i>Is ká fáisala kab hogá ?</i>
I don't know.	<i>Mujhe kuchh khabar nahín.</i>
That poor helpless man will die of hunger through such taxation.	<i>Wuh garib bechára is mál-guzárí ke sabab se tabáh hoke bhúkhon̄ maredá.</i>
'Tis very sad ; but what can I do in the matter ?	<i>Afsos ki bát hai ; lekin main̄ is mu'ámale men kyá kar saktá hún ?</i>
If you were to speak to the magistrate about it, the matter could easily be settled.	<i>Agar áp magistrat sáhib se kuchh kahte, to is ká thi-káná jald lag saktá hai.</i>
Such is not the custom of Englishmen, to petition a ruler in such a matter.	<i>Angrezon̄ ká aisá dastúr nahín ki hákim se aisí bát men 'arz karen̄.</i>
Can you speak English ?	<i>Tum Angrezí bol sakte ho ?</i>
No, Madam : I know only Hindústání.	<i>Nahín, Mem sáhib : sirf Hindústání jántá hún.</i>
Why do you not learn English ? It might be of service hereafter.	<i>Tum Angrezí kyún nahín sikhte ? Sháyad ko-i din kám áwe.</i>
If I had begun in childhood I might certainly have learnt something ; but I am old, and learning is not easy.	<i>Agar larakpan men shur-i kiyá hotá to zarúr kuchh sikhtá, lekin ab main̄ bújhá hú-á aur síkhná mushkil hai.</i>
How soon can you learn the rules of Hindústání grammar ?	<i>Urdú ke qaróáid kitne dinon̄ men síkh sakte ho ?</i>
In six months, if one applies.	<i>Chha mahine men agar ko-i dil lagákar sikhe.</i>
Do many Englishmen speak Hindústání well ?	<i>Bahut Angrez Hindústání sáf bolte ki nahín ?</i>

Through want of leisure or indifference few gentlemen are acquainted with this language.

I wish to purchase a horse, what is your advice?

You had better consult the broker, as he knows more about such things.

I have heard that the brokers here are great knaves, and cheat people.

Khánsámán, what are you going to get for dinner in the market?

Madam, there is nothing to be had except fowls and fish.

What is the price of fowls? Sixteen for the rupee.

That is very cheap.

Buy me two fowls, one and a half seers of sugar, two and a half seers of rice, and some preserved butter.

When do you wish dinner? Half-past seven o'clock.

Many gentlemen are coming.

I shall need assistance.

Call Pir Baksh the khidmatgár to help you, and let there be no negligence.

Very well, Madam.

Kam fursat yá befikri ke báis thore sáhib is zubán se wáqif hojáte.

Main ghorá mol lene cháhiá, tumhári kyá saláh hai?

Dallál se púchhiye, kyánski us ko in báton men ziyáda dakhl hai.

Main ne suná hai ki yahán ke dallál bare dagdbáz hain aur logon ko thagte.

Khánsámán, tum bázár se kháne ke wáste kyá mol lene játe ho?

Mem sáhib, murgí aur machhlí ke siwá kuchh aur mil nahín saktá.

Murgí kitte par bikte?

Rúpiye ko solah.

Wuh bahut sastá hai.

Mere wáste do murgí deṛh ser chíní arjhá-i ser chánwal aur kuchh ghí kharido.

Kháná áp kis waqt khárwen?
Sáṛhe sát bajé.

Bahut sáhib log áte hain.

Mujhe madad zarúr hogi.

Pir Baksh khidmatgár ko madad dene ke wáste bula-o, aur kisi tarah kí gaflat na hone do.

Bahut achchhá, Mem sáhib.

I saw the advertisement in yesterday's newspaper.
 What was it about?
 Mr. F. wanted to sell his horses, carriage and all the furniture of his house by auction.
 What is the reason of this?
 The gentleman is going to England because of sickness.
 For how many months has he been ill?
 Two months.
 What illness does he suffer from?
 Tertian ague.

*Kal ke akhbár men maiñ ne wuh ishtihár-náma dekhá.
 Us ká kyá mazmún thá?
 F. sáhib apne ghore, gári aur ghar ke sab asbab ní-lám men bechne cháhte.
 Is ká kyá sabab hai?
 Sáhib bimári ke sabab wilá-yat ko jáne cháhte hain.
 Kai mahinon se bimár hain?
 Do mahine se.
 Sáhib kí beárámi kis tarah kí hai?
 Járe kí tap jo tisore din áti hai.*

What is that girl's age?
 She is not more than ten years old.
 Whose daughter is she?
 Míran the cook's.
 I have heard that he has suffered great affliction in his family.
 Yes, Sir; it is true. Two of his children died lately, and his creditors in the bázár have been giving him a deal of trouble.
 I wonder people are so foolish as to get into debt.

*Us larkí kí kitná 'umr hai?
 Das baras se ziyáda nahiñ hogi.
 Wuh kis kí beti hai?
 Míran báwarchi kí.
 Main ne suná hai ki us apne ghar men bahut ranj uñháyá.
 Hán, sáhib; sach hai. Kuchh din húe ki us ke do larké mar ga-e; aur bázár men qarz-khwáh us se bahut tqáza karte or use satáte.
 Mujhe ta'ajjub hotá hai ki log aise nádán hain ki qarzdár hojáte.*

Sir, Hindústáni people in consequence of marriages and expenses of different kinds are always in debt.

Has the washerman come to-day?

No, Madam. You gave him no orders.

I told him last week to be sure and come to-day, as there were a number of things to go to the wash.

He could not have understood you, or he would have been sure to come.

He is very indolent, and does not do his work well.

If you are not satisfied, another can soon be got.

Is there any respectable man whom you can recommend?

Motí Lál, who appears a respectable man.

Where does he live?

Close to the southern gate (of the city), opposite the confectioner's shop.

Do these articles pay duty?

You will have to pay two

*Sáhib ji, Hindústán ke log
byáh ke ikráját wagaira
ke báis hamesha qarzdár
rahte.*

Dhobí áj áyá?

*Nahín, Mem sáhib. Áp ne
kuchh hukm nahín diyá.*

*Áj hí áne ko us hafte men
kahá, is liye ki bahut se
kapre pare hain or bahut
sá kaprá dhauláná hai.*

*Áp kí báton ko na samjhá
hogá; nahín to zarúr
átá.*

*Wuh bahut álasí hain, aur
apná kám achchhí tarah
se nahín kartá.*

*Agar áp us se rází nahín,
to dúsra bahut jaldí mil
saktá.*

*Ko-i nek-nám ádmí hai jo
áp ko ma'lum ho?*

*Motí Lál to mu'atabar shakhs
nazar átá hai.*

Wuh kahán rahtá?

*Dakkhin pháṭak ke pás, hal-
wá-i kí díkán ke sámhne.*

*Kyá, aisí ajnás par mahsúl
lagtá hai?*

Ba hisáb qímat ke áp ko do

per cent of the value to the government.

The duty is very heavy.

Many people say the same, but no one has petitioned the government about it.

How are the taxes paid? in cash or notes?

Only in rupees.

Only those coined at the mint.

Where are my coat, trousers, and shoes?

I don't know, Sir.

Of what use are you as a servant, if you can't even look after my clothes.

It was not my fault, because you did not intrust them to my care.

What is this you say? It is your work, and you know nothing about my clothes. If such a thing happens again, you will immediately receive your dismissal.

I will take great care in future.

Have you given the porters their hire?

rúpaiyá saikrā sarkár ko dene paregá.

Mahsúl bahut bhári hai.

Bahut se log aisá kahte, lekin kisi ne sarkár se is kí bábat dárkhwást nahín kí.

Mahsúl kyúnkar khazáne men bhar di-e játe? hún-dián lete yá faqat rúpiye?

Sirf rúpiye.

Wuh rúpai jo sarkár ke tak-sál-ghar men zarb kháite.

Merá kurtá pác-jáme aur jútíán kahán hain?

Sáhib, mujhe to kuchh ma'lúm nahín.

Tum kis kám ke naukar ho, jo mere kapron kí khabar-dári bhi nahín kar sakte.

Merá qusúr na thá; is liye ki áp ne unhen mujhe su-purd nahín kiyá.

Yih kyá bát hai? Yih tum-hará kám hai, aur tum ko mere kapron kí kuchh khabar nahín. Agar aisá hál phir á já-e, to fauran jawáb pá-oge.

Main áyanda ko achchhí khabargírí rakhúngá or karúngá.

Tum ne kúlkí-on ko un kí mazdúrí dí hai?

No, Sir; the treasurer has gone home on leave.

Nahín, Sáhib; khazánchí chhutti leke ghar gayá hai.

You had better pay them yourself to-day, and get the money from the treasurer.

Bihtar hai, ki apní taraf se áj un ko mazdúrí de do aur hal khazánchí se le lo.

I have no money.
What will those poor people do?

*Mere pás ek taká bhí nahín.
We garib log kyá karengé?*

If your honour were to give me permission, I would send to the treasurer's house for the keys, and then there would be no difficulty.

Agar áp ijázat dete, to main khazánchí ke yahán chábí-on ke láne ke wáste kisi shaiks ko bhej detá, aur tab rúpaíyá milná kuchh mushkil bát nahín hotí.

Very well, do so.

Bahut achchhá, aisá karo.

Sir, a dwarf has come to see you.

Sáhib jí, ek baruná áp kí muláqát ko áyá hai.

Where has he come from?
His home is in Benares, but he wanders about the country and gets presents from great people.

*Kahán se áyá hai?
Us ká ghar Banáras men hai, lekin tamám mulk men phirá kartá aur bare ádmí-on se bakhshishen pátá hai.*

He appears very old.
You had better ask him his age.

*Wuh bahut bújhá nazar átá.
Agar áp us kí 'umr daryáfti karte, to achchhá.*

What is your age?
About seventy years.

*Tumhári 'umr kittí hai?
Sattar baras ke qarib.*

What sort of birds are these?
They are wild ducks.
For what will you sell them to my master?

*Ye kaisí chirige hain?
Murgábi hain.
Kitte par mere kháwind ke háth bechoge?*

For six annas.

Where did you catch them?
In the large sheet of water
on the outside of the city.

Are there many wild fowl?

Hundreds of ducks, wild
swans, cranes and snipes
assemble there in the
evening.

When do you go to catch
them?

Two hours before daybreak.
Who is making so great
noise?

Your children are playing
in the veranda.

Forbid them, and tell them
that I shall really be angry
with them if they make
such a noise.

Very well, Sir; I will tell
them.

Is the chaprási in attend-
ance?

No, Sir; he has not come
from the post-office this
morning.

There must have been some
delay either in the coming
of the mails or their deli-
very, or he would have
been sure to have ar-
rived.

He is coming.

Chha áne par.

*Tum ne un ko kahán pakrá ?
Barí jhíl men jo shahr ke
báhar hai.*

*Kyá bahut se janglí chiriyé
wahán milte ?*

*Wahán saikron batak, ráj-
hans ghongle aur pankauł
shám ko jam'a hote hain.*

*Tum un ke pakarne ko kab
játe ?*

*Pau phatne se do gharí áge.
Kaun itná shor kartá hai ?*

*Áp ke atfál bardimade men
khelte hain.*

*Unhen man'a karo, aur kaho
ki agar we itná gul ma-
chá-en to ham zarúr un
se náráz honge.*

*Bahut achchhá, sáhib; main
áp ká hukm suná-ungá.*

Chaprásí házir hai ?

*Nahín, khudáwand; wuh áj
dák-ghar se nahín áyd.*

*Dák ke áne yá chitthí ke
bánthe men kuchh derí
hú-i hogí; nahín to, wuh
yaqinán pahunchá hotá.*

Wuh átá hai.

Why were you not here before, Pírkhan ?

Sir, the western mails were delayed in consequence of the heavy fall of rain, and I could not get the letters as soon as usual.

That is enough : I now want you to take a note to the bank and bring me three hundred rupees.

If you will give me the note I will take it.

Here is the order.

Make haste and bring the rupees, for I have other jobs for you.

I shall not be long.

Teach me to speak Hindústání.

Is there no difficulty in speaking it ?

Speak very slowly and you will get the language.

Say that again.

You speak too quickly.

Shall I begin again ?

Yes, it will be better to do so.

I do not understand your language.

I said, Is there any news to-day ?

There is no difference in the

Pírkhan, tum kyún ziyáda sawere nahin á-e ?

Sáhib ji, pachchim ke dák ke áne men deri hú-i barí barsát ke sabab se; aur mujhe aur roz ke tanur par chitthí jald nahin mila.

Khair: main ab cháhtá húñ ki tum chitthí leke bank-ghar já-o aur tím sau rú-pa-e mere liye lá-o.

Áp ruq'a díjiye to main le já-úngá.

Yihí chitthí hai.

Jaldí jáke rúpa-e le áná, ki aur kám tumháre liye bahut hai.

Ham abhí le áte.

Hindústání bolne ko mujhe sikhlá-o.

Kyá use bolne men kuchh mushkil nahin hai?

Thaharke boliye to bolí áwegí.

Wuh bát phir kaho.

Tum bahut jaldí bolte.

Main phir shurú' karún?

Hán, bihtar hai.

Main áp kí bolí nahin sa-majhiá.

Main ne kahá, Áj kí ko-i khabar hai?

Mulk ká wuhí hál jo us

state of things since last week.
*hafte men hú-á so ab bhí
 hai.*

What are the rumours in the bázár?
*Bázár men ko-i aſwáh phaili
 hain?*

Have you not heard of this matter?
*Áp ne is májare kí kuchh
 khabar nahin páyí?*

They say that robbers having plundered Mádho Dás the banker's house have got safe off across the river.
*We kahte hain ki dákú Má-
 dho Dás sáhú kí koṭhí
 lút kar pár nikal ga-e
 hain.*

I am now going out: tell the groom to get the horse ready.
*Main ab bahár játá: sá-is
 se kaho ki ghorá tariyár
 kare.*

The whip is in the house. Then run and fetch it.
*Chábuk ghar men hai.
 To daurke lá-o.*

Bring water to wash my hands, and tell the khidmatgár to bring the breakfast.
*Háth dhone ká pání lá-o,
 aur khidmatgár se kaho
 ki házirí láwe.*

Give me some more milk. This fish is by no means good.
*Kuchh aur dídh to do.
 Yih machhlí kuchh achchhí
 nahin.*

I bought it in the market this morning, and they told me it was fresh.
*Áj lí subh ko main ne use
 bázár men kharídá aur
 unhon ne use táza kahá.*

Hear, I want a boat to go to Calcutta.
*Suno Kalkatta jáne ko ek
 ná-o ham ko darkár hai.*

What is the hire of it?
Is ká bhárá ketá hai?

Fifty rupees.
Pachás rúpiye.

When can you go?
Tum kis waqt khol sakte?

We can go at once.
Ham ab hí já sakte hain.

Bring the boat here quickly.
Ná-o jald yahán lá-o.

Is the tide in or out?
Is waqt jú-ár hai ki bháṭhá?

It is in.	<i>Jú-ár hai.</i>
What is the name of that village?	<i>Us bastí ká kyá nám?</i>
Who live there?	<i>Wahán kaun rahte?</i>
Do you think we can get any thing to eat or drink there?	<i>Tumhári dámist men, wahán hamen kuchh kháne pine kí chíz mil sakti hain ki nahín?</i>
Well, bring to here.	<i>Bahut achchhá, to yahin lagá-o.</i>
I dine at Mr. —'s, you must go there in the afternoon.	<i>Ham — sahib ke yahán kháná khá-enge, tumhen sipaří ko wahán jána hogá.</i>
Where is the nurse?	<i>Dá-i kahán hai?</i>
She has gone out with the children into the garden.	<i>Wuh áp ke bálbachhon ke sáth bágiche men ga-i hai.</i>
Go and see where she is, and tell her I wish to speak to her.	<i>Já-o aur dekho ki wuh kahán hai, aur us se kaho ki main us se kuchh kahne cháhí hún.</i>
Very well, Madam.	<i>Bahut achchhá, Mem sahib.</i>
Here is the nurse. She is carrying the baby.	<i>Dá-i házir hai. God ke bachche ko lí-e áti hai.</i>
Nurse, I don't like your children coming to play with mine. I should be glad if you would keep them at home.	<i>Dá-i, main nahín cháhí hún ki tumháre larke mere ke sáth khelen. Agar tum un- hen ghar men rakhtin to main ziyáda khush hoti.</i>
I have told them, Madam, not to come, but yet you know it is very difficult to keep children away from their mother.	<i>Main ne unhen man'a kiyá ki na áwen, lekin áp jánti hain ki larkon ko apni má se báz rakhná bahut mushkil hai.</i>

Have you no one to take
care of them?

My eldest girl is at home,
but the young ones do
not mind her.

Where is your husband?
He goes out to work all the
day, and is seldom home
much before evening.

Ride with us to-morrow, and
you will have more appe-
tite when you return.

How can you expect to be
able to eat immediately
after getting up?

We cannot wait for those peo-
ple any longer, as breakfast
is on the table.

Are you sure they said they
would come?

Do you know what they ge-
nerally eat for breakfast?
I like a more substantial
breakfast than this.

Have you nothing besides?

Why do you not employ the
man from whom you for-
merly took bread, which
used to be very good?

*Ko-í tumháre ghar men nahín
jo un kí khabardári kare?*

*Merí pahlaúthí beñí ghar par
hai, lekin chhoñe bachche us
ko nahín mánte.*

*Tumhárá khasam kahán hai?
Wuh subh ko jáke tamám din
kám kartá, aur aksar au-
gát shám tak nahín phir
áta.*

*Kal tum ham logon ke sáth
sarvár hújiyo, aur larüne
ke ba'd tumhen ziyáda
bhúkh lagegi.*

*Tum kyúnkar yih ummed
rakhte ho ki uñhte hí
kháná khá sakoge?*

*Un logon ke wáste nahín
thahar sakte ki házíri mez
par hai.*

*Tumhen yaqín hai ki unhon
ne kahá hai ki ham áu-
enge?*

*Tum jánte ho ki we házíri
par aksar kyá kháte hain?
Házíri men is se ziyáda mu-
qarrí chízon ká mushláq
hín.*

*Is ke siwá aur kuchh tum-
háre pás nahín?*

*Us nánbáí ke yahán kyún
nahín játe, jis se áge tum
roñi lete the, ki wuh bahut
achchhi thi?*

Do you know at what hour
they breakfast in that
house? ask one of the
servants.

Tell him breakfast is ready:

Let there not be so much
delay in future, as we
must go to town early
every morning.

The water with which this
tea is made has not been
boiling, it has no taste at
all.

What do you generally
breakfast upon?

I do not often eat any thing
in the morning.

Wake me very early to-
morrow morning.

I shall wake if you call out,
Master! master!

Should not this awake me,
knock at the door.

I am awake, go away; I
will not get up; I got no
sleep till late, and am not
able to keep my eyes open
this morning.

*Tum jánté ho we kis waqt
us ghar men házirí kháte
hain? naukaron men kisi
se píchho.*

*Us se kaho ki házirí tanyár
hai.*

*Áyanda ko itní der na ho,
kyúñki hamen har roz sa-
were shahr ko jáná hai.*

*Chá ká páni kharítá na
thá, is men maza mulaq
nahín.*

*Tum házirí men aksar kyá
kháte ho?*

*Tarke main aksar kuchh
kháti nahín.*

*Mujhe báre sanvere jagá
dená.*

*Agar tum Sáhib! sáhib!
karke pukároge to jág
uñhúngá.*

*Is se ugar main na jágún
darwáza khatkhatá-o.*

*Main jágá hún, tum já-o,
main na uñhúngá, ki rát
ko der tak mujhe nind
nahín áyi aur is waqt
merí áñkhen bhári ma'lum
hotin.*

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CORRECTIONS.

Page 8, line 9, for r. 27. read r. 28.

P. 17, l. 20, for are read were

P. 137, l. 22, for *Báp na mári* read *Báp ne mári*

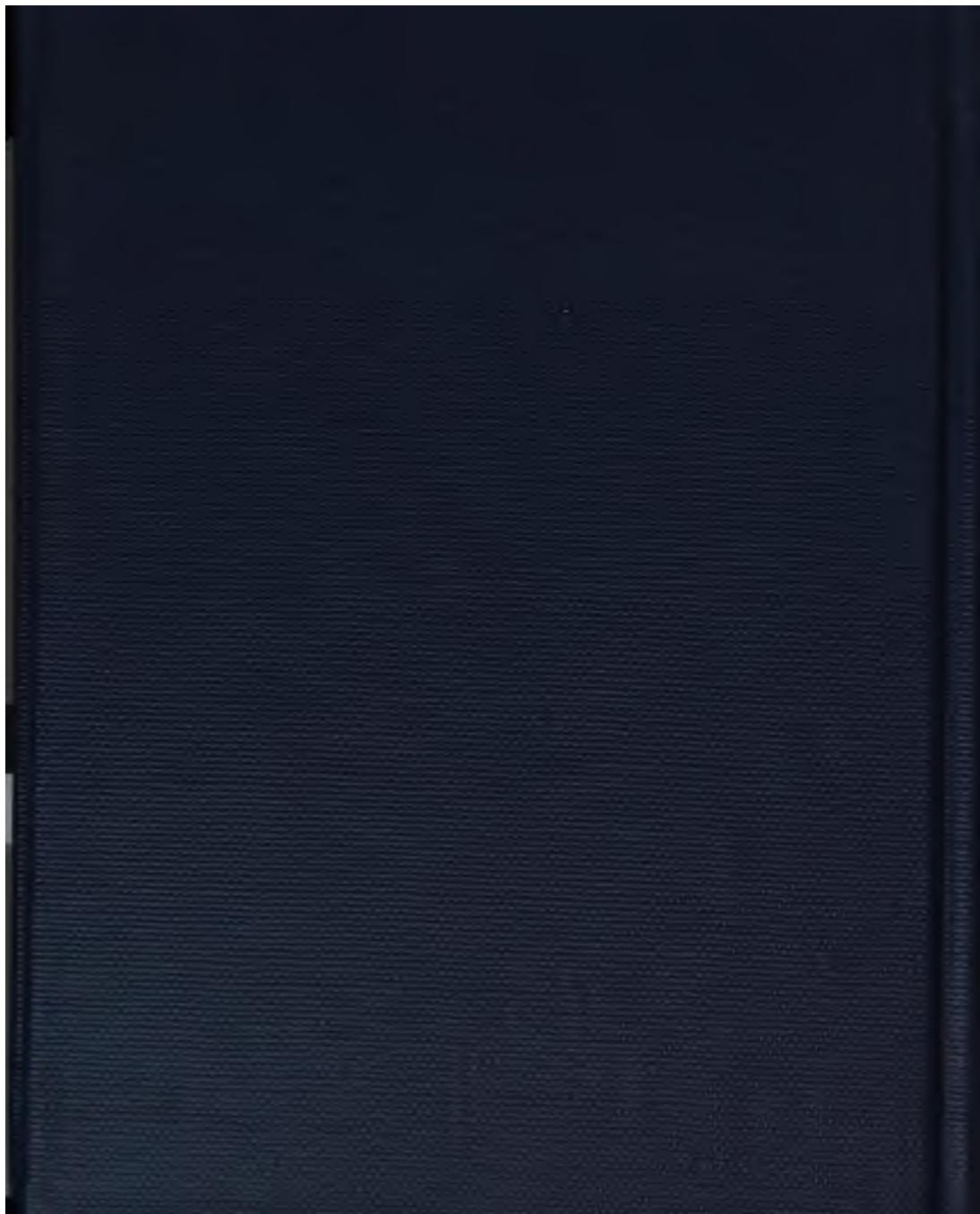
P. 139, l. 2, for *luhár* read *lohár*

P. 144, l. 33, for *sulf* read *subuf*

P. 152, l. 15, for *loháná* read *luháná*

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